

OAAIS is happy and cautious about funding

Bert Witvoet

TORONTO, Ont. — Lyle McBurney is excited about recent developments in government funding for the catholic schools. As Executive Director of the Ontario Association of Alternative and Independent Schools he has spent countless hours and days pursuing the justice in education issue for all schools in Ontario.

"We think that full funding of the

separate schools and the opening of the independent school question marks a historic change," he said from his Bathurst Street office in Toronto. He added, "These are very significant first fruits of all the faithful work done over the years by supporters of alternative and independent schools." He sees a direct link between the fact that independent schools have held on so long and that its supporters have increasingly become

involved politically and the decision by Premier Davis to look at funding for private schools.

According to proposals by Davis, the commission of inquiry into financing of independent schools will report to the government on May 15 of 1985. The government's response can be expected by January 1 of 1986.

McBurney sounded the warning that his association will not compromise on matters like hiring teachers who don't share the basic beliefs of the school that hires them. But he feels that independent schools should show a willingness to discuss reasonable public accountability criteria for the public support of their schools.

McBurney feels it is now very important that independent school supporters become familiar with the OAAIS statement on public rights and responsibility which has been represented to the provincial government.

He also wants people to write to Premier Davis and Education Minister Bette Stephenson, showing appreciation for the recent decision and encouraging them "to seek a creative solution that respects the principles of free choice for a free democratic society."

He predicts that it's not going to be easy to help bring about positive results.

To the question whether or not OAAIS seeks full funding for its member schools, McBurney replied that he always stresses the principle that everyone be treated equally. By policy, however, the organization has asked for an instructional grant. "Most provincial governments have started out with something less than 100%," he said. This piecemeal approach may be safer, he adds, "until the practice of funding proves not to interfere with the operation of an independent school."

Asked whether full funding might not be harmful to the spirit of enthusiasm and involvement that now characterizes many schools, he commented that maintaining commitment is a continuing problem for any school, with or without funding. "It's a question that a school society should search its heart about," he added.



Celine Hervieux-Payette

Youth Minister Payette tackles youth problems

OTTAWA — One crucial problem accompanying present economic difficulties in Canada is youth unemployment. More than 20 per cent of young people between the ages of 15 and 19 are unemployed, according to statistics released by Celine Hervieux-Payette, Minister of State for Youth.

Payette was appointed to the new youth post on January 10 of this year by Prime Minister Trudeau, in response to pressures by different groups in Canada. It was felt that "youth needed a spokesperson in the government," according to Pierre Fallut of Employment and Immigration.

Celine Payette has conducted a series of consultations across Canada among young people, youth-orientated organizations, business groups and union representatives. She said that she has gained "a much better understanding of the problems and expectations of the youth and other groups."

According to Payette, the youth unemployment rate is expected to remain high over the medium term. She believes that the problem of youth unemployment "is mainly the result of structural factors."

To facilitate the transfer from school to work her ministry is setting up an experimental program in which the private sector will play a key role. The new program involves an alternation between education and work. It will enable young people to receive industrial training while continuing their studies.

Payette writes in a report to the Standing Committee on Labour, Manpower and Immigration that if the program were "established on a permanent basis it would be, in my opinion, one of the most important youth programs ever implemented."

She also feels that over the next few years more emphasis should be placed on the International Exchange Program. This program is designed to allow students and young workers to spend time working abroad, learning new skills and new ways of examining problems.

But her concern is that "young people must have the opportunity to obtain challenging, permanent and useful jobs in the context of an expanding economy."

According to Celine Payette young natives and disabled young people face special problems in finding work.

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U.S. top exporter of weapons to third world

WINNIPEG, Manitoba (MCC) — The U.S. was the world's leading exporter of weapons to developing countries in 1983, according to a study conducted by the U.S. Library of Congress Congressional Research Service.

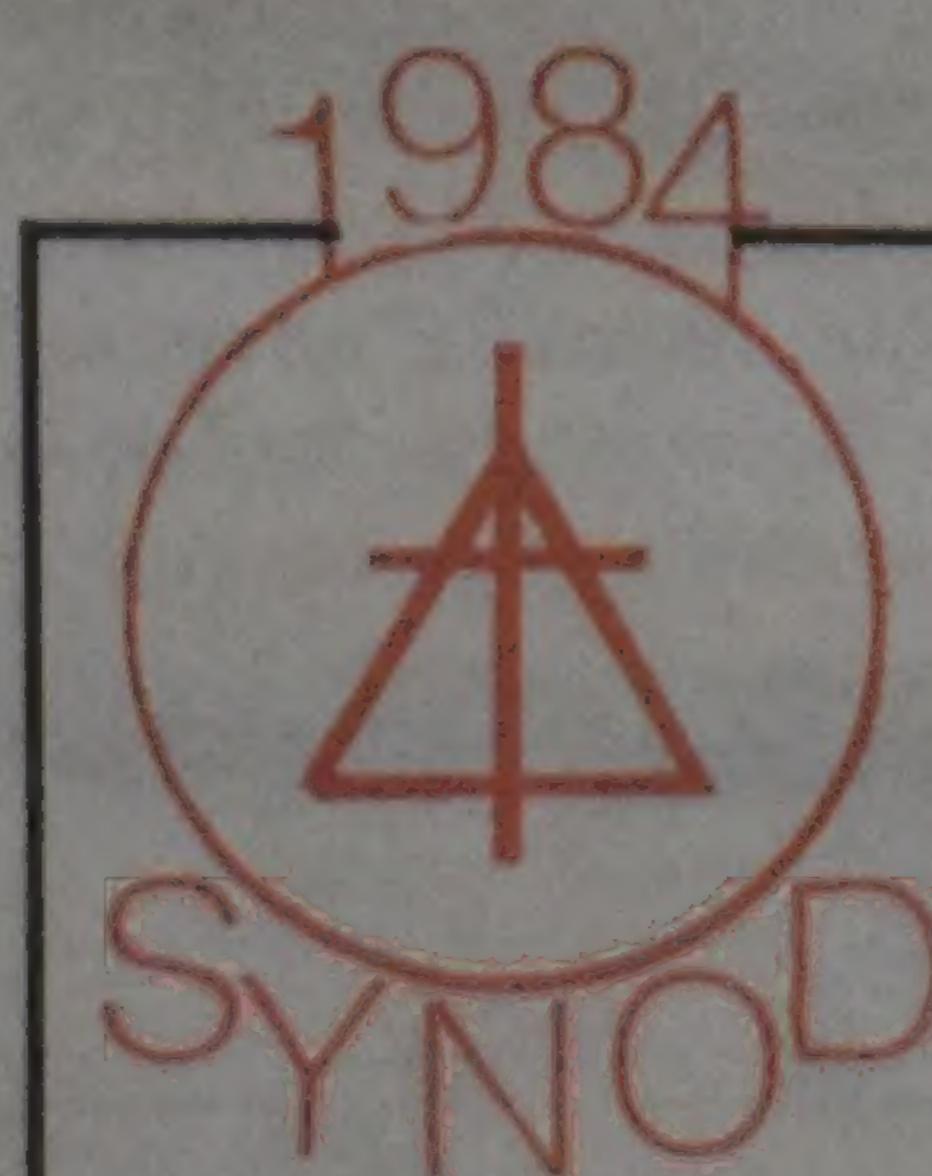
Although the total value of military sales agreements between industrial and non-industrial nations last year fell to the lowest level since the mid-1970s, the U.S. share increased to 39 percent from 32 percent between 1982 and 1983, the study found. The Soviet share declined to 17 percent from 27 percent in the same period.

The dollar value of arms deliveries to developing countries last year was \$26.5 billion, with non-communist countries responsible for \$16.5 billion. The U.S. ranked first among all nations with \$9.68 billion in deliveries, its highest level since 1978. The Soviet Union ranked second in 1983, at \$7.8 billion.

"This study raises serious questions about the role of the U.S. in the Third World and our short-sighted policy of indiscriminately selling arms to whichever countries have the resources to purchase them," says Senator Mark Hatfield, chairman of the Senate appropriations committee, who made the report public. The report also shows that non-communist nations have led communist countries in applying every major arm-important region except sub-

Saharan Africa. In Latin America, non-communist industrial countries accounted for 75 percent of the value of all arms transfer agreements from 1976 to 1979, and 63 percent from 1980 and 1983.

The non-communist industrial world has led the communist world in arms deliveries to the Third World every year since 1976, except for 1979, when the levels were about equal, the report shows.



Canadian delegates

Classis Eastern Canada shared a table with Classis Alberta South. From l. to r.: Mitchell Bell, Ottawa, Ont.; Oscar De Roos, Kemptville, Ont.; Andrew Konyenbelt, Nobleford, Alta. Mr. Bell became a familiar sight as he rang a little bell after each coffee break to signal "back to work." For complete coverage of Synod 1984 of the Christian Reformed Church in Canada and the United States see pages 9-12.



Thinkbit

A drunk, walking the streets of Amsterdam, came across a preacher he recognized. "You are the one who saved my soul four years ago," he hickled. Whereupon the preacher replied, "Yes, I can see that it was I that saved your soul."

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Editorial

A victory for catholic schools?

How could Premier Davis lose on this one: the extension of full funding to the separate school system in Ontario? The opposition parties are in full agreement; hence, there's no political alternative for those who oppose the move. Almost one third of the province is roman catholic. The Pope is coming in September. Public support for public education has dwindled, judging by decreasing enrolment. Catholics are more acceptable in the former WASP stronghold of Ontario.

It wasn't always a question of 'justice must prevail' for Davis. According to Robert Nixon, former leader of the Liberal Party of Ontario, all parties were close to an agreement on funding for the separate schools 13 years ago, just before Davis announced that his party would oppose such funding. Davis won a majority government with that move. Nixon felt betrayed.

To see the same man gain popularity twice for opposite positions must be difficult to swallow for provincial Liberals and New Democrats. It confirms that Davis is a consummate politician who knows how to time his convictions.

It's not that we disbelieve the Premier when he says that he has changed his mind. But it appears that he is a majority person and that his ideas are shaped according to the way the winds blow. He is a devout pragmatist.

The Star does not C it

The question that supporters of private or independent schools now ask is, how is this going to affect the matter of funding for their schools? They know that the Ontario government is going to appoint a commission to look into that very matter. So far Davis is not saying that C follows after A and B.

According to a Toronto Star editorial of June 13 C does not follow at all. "The move need not lead, as some critics fear, to education concessions to other confessional groups, if only because the education guarantees established at Confederation were intended to extend only to the country's two numerically dominant religious groups: Protestants, conceived as a single and indivisible group, and Roman Catholics. A line has to be drawn somewhere, and the line drawn in 1867 can continue to guide us today."

The statement drips with hypocrisy. Since when does *The Toronto Star* consider the public system a protestant system? That kind of reasoning if taken over by the government would leave it wide open to court challenges either from those who

Editorial Advisory Board: Stan de Jong, Anne Hutton, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart.

want that Protestantism taught fully and freely or from those who don't want it taught at all.

If *The Toronto Star* wants to play the historic agreement game, it should face the fact that the public system has become unfaithful to its historic moorings. Will the true protestant system please stand up? Thank you, independent christian schools.

Schools not for sale

Whatever the outcome of this unexpected development for Ontario schools is, independent schools do well to carefully monitor what public funding will mean. By the sound of things, catholic schools will have to hire non-catholic teachers. How many of these can they absorb and still remain catholic?

In other words, if Premier Davis' reference to the catholic schools as *public* separate schools is tied in with compulsory hiring of non-catholic teachers, then what he is proposing may well spell the erosion of the religious character of the catholic schools.

Christian schools need financial aid too. But at what price? Its supporters in Ontario must continue to press for justice in education. Perhaps they may yet see some of their tax money go to the school of their choice.

But full funding is probably not desirable. It would weaken the resolve of those who now must expend time and money to keep their schools going. And funding with strings attached that affect the character of the schools is not acceptable.

Christian schools are not for sale.

Canada Day is Dominion Day

Canada Day used to be called Dominion Day. It was designated as a holiday to remember the fact that Canada became a dominion in 1867.

The term Dominion was adopted in preference to Kingdom at the suggestion of Sir Leonard Tilley, who borrowed it from Psalm 72: "He shall have dominion from sea to sea." The Arms of Canada bear the motto "from sea to sea," thus linking up with the term Dominion.

There has been a tendency in the last few decades to discontinue the use of the term Dominion, because it has no satisfactory equivalent in the french language.

The "he" in Psalm 72 refers to the king of Israel. We now think of Christ as the one who has dominion from sea to sea. May we in Canada acknowledge his rule.

Letters

Today's feminists a different breed

From a recent letter to the Editor "Don't knock feminists" it is clear that the writer of that letter, in defending the feminist movement and the many advances it has made for women in the past, does not understand the feminist movement of today.

She equates the feminist movement that won the vote for women with that of today. She clearly does not understand the radical demands of today's feminists, as represented by the National Action Committee on the Status of Women.

Today's women must be educated as to the very real threat that today's radical feminists present to our way of life in Canada.

One small detail needs correcting on

my article (May 11): I am the proud mother of four children, not three; a teenaged daughter and three younger sons.

(Mrs.) Femmie VanderBoom, Burlington, Ont.

Good lobbyists go further

Having read the reports on opposition against christian education in Alberta in the *Alberta News* and *Calvinist Contact* I recalled a conversation that took place during a schoolboard meeting many years ago and that is still valid today and that I would like you to include in your letter column:

Now that thunderclouds are forming over Alberta christian school supporters,

I recall the words of a retiring, sympathetic school superintendent: "You people always need good lobbyists; get yourself some men from legal or business background with a soft spot for education, rather than teachers whose authoritative background makes them come on too strong for effective negotiations."

W. Braaksma, Surrey, BC

Happy summer job!

Now that summer is here, the summer job market is off our pages. From responses we have received, many young persons have found a job through



SKYLIGHTS/WILLIAM R. RANG



Standing tall on a solid base

I'd like to show you our wedding picture. No, I wouldn't do it out of vanity although I must admit that at that time I had a mop of dark, wavy hair and my wife was the loveliest bride ever. The reason why I'd like you to see it is because of something that is on that picture yet cannot be seen.

Let me tell you about it.

The coach-and-four had clip-clopped from the church straight to the photographer's place. When we entered the studio, I had the newly acquired family Bible under my arm, and a big volume it was. The photographer looked at me and remarked that I was only barely taller than my wife. I should have been taller, really.

However, the man solved the problem quickly. He took the Bible, put it under the rug, and made me stand on it. Yes, when you stand on the Word of God, you're tall. And the picture turned out just tremendous: a happy, tall groom standing beside his smiling, beautiful bride.

I remember that, as I stood there, I thought of something which had happened only a few years earlier. I was about to enter bootcamp and was packing my

luggage. Dad put a Bible ready, and said something that I would never forget. "Stand on that Word, son, but remember, when you just move yourself one foot, you won't stand on it anymore."

I knew what dad meant. *Scriptura sola*, that's what he meant.

The Word of God never changes. What changes is we. We are inclined to step away from that Word. Then we're not as tall anymore as we should have been. Then we have lost our solid base. Then our deliberations on faith and obedience, and our entire lives, are literally off base.

I think that my standing on the Word was a good beginning for our marriage. Everytime I look at our wedding picture I am reminded of it.

Come to think of it, the picture is old-fashioned by today's standards. It is sad indeed, but so is the standing on that Word.

Yet thanks to the grace of God I am still standing on it. I would not want it otherwise.

What about you?

Remember, it puts you on a solid base. It makes you tall.

longer letter

Americans try hard for liberty

In the *Calvinist Contact* issue of May 11, Gary Baker writes on page 2, "We should thank God we have Reagan who believes in peace through strength." I agree.

On page 5, I read an article from Dr. B. Zylstra criticizing President Reagan and his policies in Nicaragua. Dr. Zylstra says: "The origin of the unrest in Nicaragua and El Salvador is not Russia, but local injustices, etc."

I ask Dr. Zylstra, will we in this broken world ever have a society where those injustices will be totally eliminated? No, it does not matter how hard we try, sin is still part of our lives.

I would like to compare the approach of the U.S.A. and the U.S.S.R. Last year we experienced the soviet threat in Grenada. The U.S.A. cleaned up the mess and left. Four years ago the Soviets invaded Afghanistan uninvited. Did they leave? No.

The communists believe that the victory of world socialism is inevitable. They can afford to be patient and pursue their objective of world conquest by following policies based on the formula: "External encirclement, plus internal demoralization, plus thermonuclear

blackmail, lead to progressive surrender."

Russia has a natural reluctance to destroy that which they will inherit. Therefore, they do not want nuclear war. Their immense arsenal of nuclear weapons has been created for one primary purpose; that purpose is intimidation and blackmail. This does not mean they would not use them in appropriate circumstances, but they prefer conquest without destruction.

This provides a rationale for a measure of disarmament. The limits to which the communist might agree are determined by their need to possess weapons sufficient to impose credible blackmail. Once this level is reached, they prefer to have more money to spend on other measures necessary for conquest.

Look at Russia's record since 1917, when her real power more or less started. To gain the absolute power, several tens of millions of people were eliminated, including 7,000,000 Ukrainians through starvation. During World War II we temporarily became Allies. Then followed the Yalta Conference, the Cold War, Detente, disarmament talks, and so on.

Dr. Zylstra is a generation younger than I am. So, may I remind him of the peace movement in the 1930s, where people walked the streets in Holland with a broken rifle on the lapel of their coats, shouting peace, peace. What were the results in 1939? Nazi Germany walked into Poland and in 1940 into most of Western Europe.

I find it incredible that the Synod of the G.K.N. dares to oppose the dutch government to have missiles placed in Holland. The Russians understand only strong, firm language and they will back off. Remember J.F. Kennedy's action in 1962 re: Bay of Pigs (Cuba). I cannot understand that in two generations in Holland strong Calvinistic families have turned into revolutionaries, except for the fact, they have turned secular humanist and do not need God any more.

The demoralization process is in full swing. Remember Krushev's words in 1958: "The West will fall into our hands as a rotten apple, without firing one shot."

Alexander Solzhenitsyn states: "The driving force of communism, as it was delivered by Marx, is political power, power at any cost and without regard to human losses or a people's physical deterioration."

I was privileged to visit Washington (D.C.) last winter and learned about the struggles of the Americans. I learned

from their history, how hard they tried to maintain liberty and freedom in the U.S.A. through the democratic process.

May God bless America and may its people rely on Him.

Bill Zuidhof,
Lacombe, Alta.

Response:

I agree with most of what Mr. Zuidhof writes. My columns in C.C. have shown that I am not soft on Russia. I am not a 1930-type pacifist but I do not accept Mr. Zuidhof's comparison between Hitler's behaviour at that time and Russia's today. I'll come back to that question in a later column.

In any case, America's security is not endangered by the events in Nicaragua and even if it were, President Reagan is still not justified in violating rules in international law by mining Nicaragua's harbours. He knows that, and ordered the CIA to stop doing so as soon as it became a public issue.

Bernard Zylstra

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

this free service provided them by *Calvinist Contact*.

One subscriber, looking for farmhelp, said she had contacted almost all the young persons left on the last job market pages and they all had summer employment. We are not saying that all those jobs came through C.C. But some 20 letters and calls from young persons indicate that, (to use an earlier phrase) the robin did not sing in vain.

Here are a few samples of letters of thanks.

Dear Sir:

Some months ago, I placed an ad in your "Summer Job Market." Just recently, I attained a job through this ad. It is my wish that you cancel my ad.

As well, I offer you my sincere thanks for providing this service to students

such as myself.

God bless you.

Annette Klazinga,
Caistor Centre, Ont.

Hi:

My name is Jane Van de Ban. I put an advertisement in your Summer Job Market. Guess what? I got a job through it! I'll be working the entire summer 125 miles away from here. Pretty good, eh?

Thanks a lot.

Jane Van de Ban

P.S. Do you know how much Jesus loves you?

Pontius' Puddle

THE WAY THE CHURCH TREATS SINGLES MAKES US FEEL LIKE SECOND CLASS CITIZENS.

COME NOW! AREN'T YOU EXAGGERATING JUST A BIT?

CHURCH

SIGH... MAYBE SO.

DRINKING FOUNTAINS

FULL MEMBERS ONLY

SINGLES

Society

Governments and citizens can be for good

Ben Vandezande

Christians celebrating July 1st in 1984 would do well to take to heart the message of Romans 13:1-7. Put into the context of Romans 12 and Romans 13:8-10, it provides a fresh perspective on our citizenship.

You see, we have become quite cynical about governments and what they can do. Most talk about government tends to end up in complaints. To hear some talk you have to wonder whether government can be "for our good."

That's a question the Christians in Rome asked as well. The emperors were corrupt and these new Christians still alert to the radical difference between the Kingdom of God and that of Caesar couldn't understand how they could be expected to give allegiance to such an evil ruler.

There was also a substantial proportion of the people who wanted to go a step further to actively promote insurrection. Given the evil character of the government, does that not free us to ignore it or perhaps overthrow it? They were faced with some serious atrocities at the hands of their rulers — quite a bit more serious than some of our governments' actions.

Lesson in responsibility

How does Paul answer them? Some have suggested that Romans 13 is really telling the roman Christians to put up and shut up. The government is there to be obeyed — regardless.

The truth is quite different. Instead of calling people to be passive as citizens, Paul calls them to responsibility. Instead of baptizing all of the actions of the Empire, Paul calls the emperor to obey God's will.

Romans 13:1-7 was a radical message to anyone in power within the empire. The message is clear: all authority comes from God and it exists in order to serve God. The state has no authority of its own. Neither can a government put its claims for obedience over against God's claims. The authorities are part of God's claim on all of life (whether they recognize it or not).

The message on taxes is also potent. The Jerusalem Bible says it best "Pay every government official what he has a right to ask..." In an empire where many tax collectors collected four times what was due, this message was certainly upsetting.

Paul also rejects the notion that questions of good and bad don't matter in the face of an evil ruler. And with an ironic twist he suggests that "authority may even honour you," if you live honestly.

This brings us to the core of

Paul's teaching. This passage is not first of all a lesson for the government of the day. It is there to teach the christian community how it must act. The message is unmistakably clear. In citizenship, as in any other area of life, we are called to respond to God's order for life not the order of the day. Good and bad in politics are not set by its leadership or its rules; they continue to be defined by God. As Romans 12:9 puts it, "Do not let your love be pretense, but sincerely prefer good to evil."

Care for the neighbour

And here is where the context is critical. Romans 12:14-21 and Romans 13:8-10 are like bookends to Paul's teaching. It is all to be read as a unit. When read this way, two things become clear: first, Christians are called to a very active role of resisting evil and conquering evil with good (12:21); and second the Christian's responsibility to care for his or her neighbour goes beyond his duty to pay taxes to the state.

Romans 12 leaves us with the inescapable calling to do "good" in public life. We are not only to love the saints (12:13) and provide for their needs, but we are called to love everyone. "Treat everyone with equal kindness; never be condescending but make real friends with the poor." And when we are faced with evil find a way to do good. Paul makes it clear that the norm that is to govern us is not the survival of the fittest, strongest or the most vengeful.

Here Paul is reaffirming the second-mile lifestyle Jesus introduced during the Sermon on the Mount (Matthew 5:38) as an elaboration of Deuteronomy 32:35 and Proverbs 25:21-22. The important thing to note here is that Paul includes all of public life here. If Christians are to make a contribution to public life in 84 A.D. in Rome or in 1984 A.D. in North America they must do good and not repay evil for evil.

But there is more. Paul reinforces our citizenship responsibility in verse 8 by calling us to love our neighbour.

Simply, our responsibility to care for our neighbour goes beyond paying taxes.

Avoid centralization of debt

We in western society have accepted the idea that we work in order to support ourselves and pay taxes to enable the government to help those who can't support themselves. Yet Paul speaks in the same breath of owing our dues to the state and of owing each other the debt of mutual love. Paying taxes is one expression of our love for our neighbour, but not the complete fulfillment of that call.

Responsibility and justice have become too centralized. We have become so used to thinking of our role as looking after our own interests so that the state is forced to care for the poor, the orphaned, the disabled, the unemployed, etc.

The state has legitimate tasks but we must find ways of

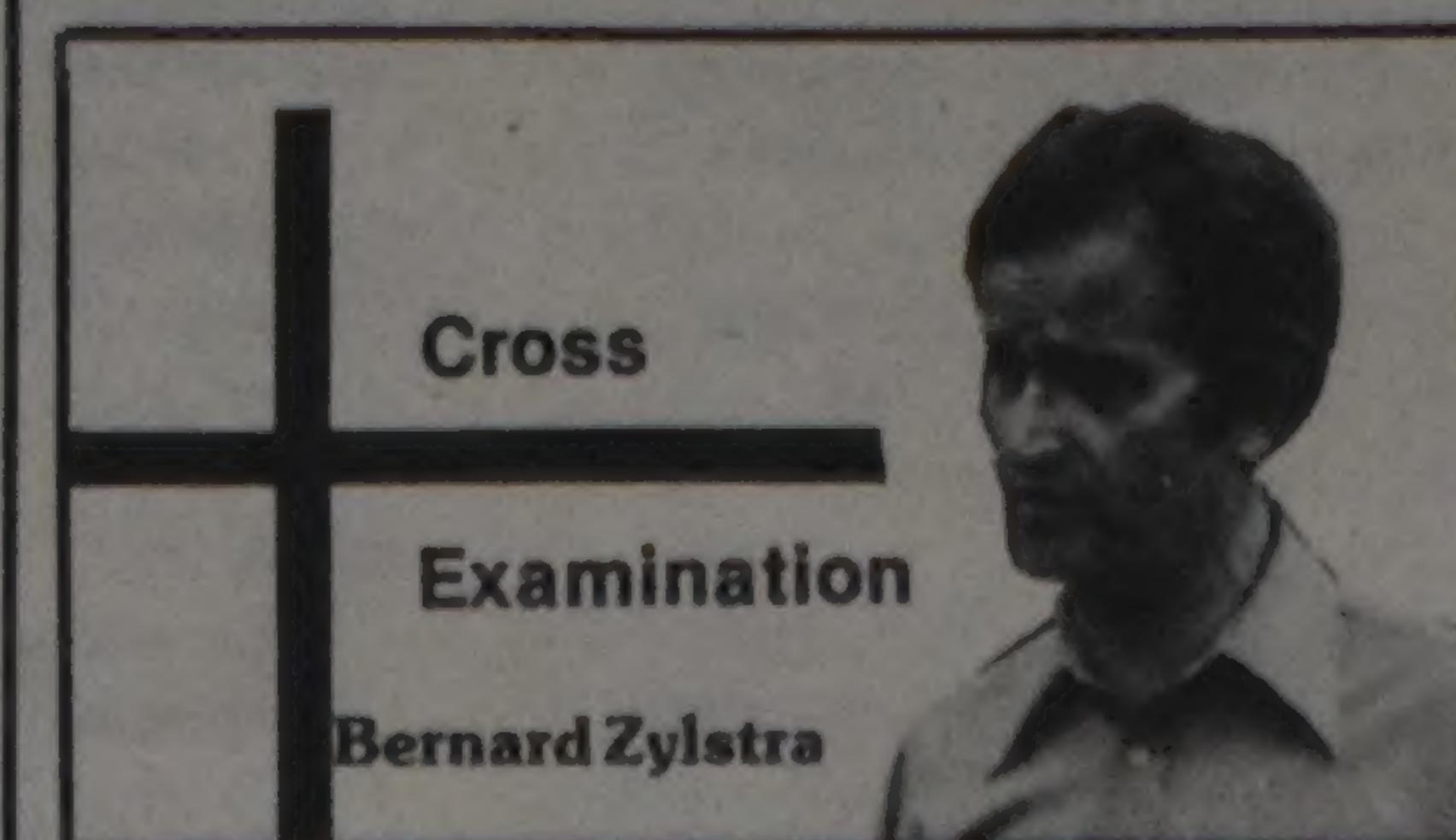
reaffirming the responsibility of individuals, families, businesses, communities, etc., so that each can carry out its respective task.

Romans 12 and 13 is calling to do justice by states, individuals and communities. That is one way of loving the other 99% of the people we will

never see. But Romans 12 and 13 also call us to personally love and do justice to those we do see. We may not pass the buck. The buck stops with us.

Let us not use the excuse the governments are corrupt so what's the use. Paul makes our calling abundantly clear — do good — also in public life.

John Turner — the pragmatic choice



The Liberal Party, from the vantage point of pragmatic success, did the right thing by electing John Turner as its new leader because he is much more likely than Jean Chretien to win the next election.

If governing is the most outstanding mark of success for a political party, then Canada has two remarkably successful parties — the provincial Progressive Conservative Party in Ontario and the federal Liberal Party in Ottawa. The Liberal Party is used to success. It isn't interested in surrendering power; it is interested in keeping it. In order to keep it, it must face new realities. By choosing Turner as its new leader, and by clearly rejecting Chretien, the Liberal Party proves that it is willing to face the new realities largely on pragmatic grounds. What are these new realities?

The first reality Liberals must face is that Canadians by and large are pretty tired of Liberals — not of liberalism, which is also the major ideology of the PCs, but of Ottawa Liberals. Except for Joe Clark's nine months, we've been governed by Trudeau's Liberals for sixteen years, and most Canadians feel that that is quite enough.

The Liberal Convention faced this problem of dissatisfaction with itself in a most imaginative way — by taking a distance from Trudeau and by pinning its hopes on an "outsider." The natural thing would have been to elect Jean Chretien, who has heart, who deserved to win, who was a close associate of Trudeau, who is highly popular, and who represents Liberal policy much more fully than Turner. But the choice of Chretien would have been a choice for continuity. And Liberals know that a clear break with Trudeau, a clear choice for discontinuity, is necessary to win the next election. Turner, a proven Liberal but without responsibility for Trudeau's regime, provides this indispensable element of discontinuity.

The second problem Liberals must face is the shift in problematics from Quebec to the West. Trudeau was chosen in 1968 because it was believed — correctly — that he could best keep Quebec within the Canadian confederacy. Today, though Rene Levesque is still in power, Quebec independence is no longer a threat to national unity. The elimination of that threat is probably Trudeau's most significant contribution to Canada.

In the meantime, western alienation has become a threat to Canadian national identity about which Trudeau has not been able to do anything. West of Ontario there are only two Liberal MPs in Parliament. The Liberal Party governs Canada without support from the West. Unfortunately, there were no westerners among the candidates running for the Liberal leadership. Iona Campagnola would have gone a long way!

Turner was the Liberals' best choice, not only

because of the right-wing slant in his views and his stance on language rights but also because he can claim roots in the West. His mother hails from British Columbia, his stepfather was Vancouver industrialist Frank Ross, and he studied at the University of British Columbia. Moreover, Turner's political network includes power brokers in every western province.

Finally, the third reality Liberals face is the crisis of the welfare state. The socioeconomic philosophy of the Liberal Party is based on two premises: 1) free enterprise and 2) social reform. Since the 1940s the Liberals have given us children's allowance, unemployment insurance, old age pensions, and universal medical care. In short, the welfare state without socialism.

When Trudeau assumed power, the Liberals promised an extension of the welfare state, thinking that there were few limits to the wealth produced by free enterprise. That optimism is shattered today, and the only way in which the government can pay for the welfare state is by a phenomenal increase in its budget deficits. In order to begin to cope with this problem, we need a new balance between the two premises: more emphasis on the revitalization of the private sector and fiscal restraint with respect to the expansion of the welfare state. Trudeau and his finance minister Marc Lalonde have not dared to face this issue squarely. Turner says he will.

Faced with these three realities, the establishment of the Liberal Party opted for Turner against Chretien. Trudeau himself did not. Without making a public commitment, it was clear that his sympathies were with Chretien. But Allan MacEachen and Marc Lalonde, with a host of other federal cabinet ministers and the majority of the Liberal MPs, gave their support to Turner. That was their best bet for staying in power. It was not a principled choice. It was a pragmatic, even an opportunistic one.

Now we know our options. Canadians can decide to support Brian Mulroney, Ed Broadbent, or John Turner. What are the criteria which can guide our decisions? It is quite clear that the Progressive Conservatives can argue that they are much better situated to deal with the above-mentioned three realities than the Liberals. And the New Democrats argue that they, better than either of their opponents, are in a position to protect the benefits of the welfare state.

These are the issues I will comment on as we move toward the national election. I will do that on the basis of a Christian political stance, taking distance from each of the three parties without losing touch with concrete reality.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Feature

Impressions on being my brother's keeper

Henny Kranendonk

The following article would have been included in our features on the handicapped child, C.C. June 15, had we had it in our hands on time. However, it still merits our attention as a follow-up on a topic that we should not abandon in our hearts and minds.

In our church community, there are many people who suffer grief.

Recently, a young Christian man was instantly killed through a tragic car accident. The whole church family felt heartbroken for this stricken family and responded with acts of kindness. For the funeral, the church was packed. Everyone cried. The congregation heard a message of comfort since its young member is now with the Lord. All of us empathize with a sad experience in the life of this family.

However, there are those who experience similar grief filled with daily anxiety. I am thinking of my friends who have a profoundly retarded daughter. Their child will never reach the mental age of a one-year-old. Total parental care was given to her for four years. After prayerful consideration, the parents decided to allow the child to be cared for at Pine Rest, an institution fostering Christian care for covenant children.

I presume that acts of kindness from the congregation were forthcoming when this family was afflicted after the child's birth. But time has a way of making people forget this family's suffering. The child has been a patient at the Children's Retreat for eighteen years.

Synodical concern

Presently, in order for Pine Rest to receive government funding since it became an accredited psychiatric institution by the State of Michigan, its board decided on May 19, 1977 to phase out the Children's Retreat (article 49, Acts of Synod of the Christian Reformed Church 1978).

At that time, synod appointed a committee to report to the synod of 1979 with the following mandate:

to study the need of institutional Christian care for covenant members of the C.R.C. who are so profoundly retarded as to be uneducable ... to recommend appropriate action ... taking into account the burden such action would impose for future years on the financial resources of Christian Reformed families." (Report 38, Acts of Synod, 1979, p. 662).

The committee reported:

The perplexing problem of the parents of these children, ... is that nowhere can a facility be found which will accept their child and provide adequate care ... private facilities are virtually nonexistent for individuals in this category. Your committee knows of none aside from Pine Rest's present program." (Acts of Synod 1979, p. 670).

This committee gave a very informative, compassionate excellent report to the synod in 1979.

The synod adopted, among

others, the following recommendations:

... that the severely and profoundly retarded covenant members ... are entitled to quality Christian care, especially when quality public alternatives are not available (see Gal. 6:10 & I Cor. 12:26) ... churches have the responsibility to support families as they seek quality Christian care for a severely retarded child or adult ... deacons share the financial burdens ... diaconal conferences ... to address this need ... authorize the committee to continue its work for one more year ... (Article 69, Acts of Synod 1979, pp. 78-80).

The Agenda for the Acts of Synod 1980 did not deal with the recommendations of Synod 1979 as noted above. However, in the Agenda for the Acts of Synod 1981 Report 33 discussed it again.

The committee feels that the covenantal relationship between the retarded member and the church is placed in jeopardy if no proper environment is provided. ... the Diaconal Conference is an ideal organization to undertake the planning and/or construction for a group home and oversee its proper operation in areas where no other organization for the mentally retarded exists ... (Acts of Synod 1981, p. 396).

It was recommended that synod appoint a committee; namely, "The Committee on Mental Retardation."

How have all these synodical reports fared in actual practice?

No reformed institution

In 1979, Pine Rest's Childrens Retreat still had 22 patients. By 1983 it was closed. Some patients were accepted in Lutheran institutions, others in public ones.

For the past year, the daughter of my friends has been cared for in a public institution in Grand Rapids, only temporarily in cooperation with Pine Rest. The parents are still searching for a suitable home. Since Pine Rest closed, there is no reformed institution for the care of covenant children who are profoundly retarded.

Why did this have to happen? The Christian Reformed

denomination has no jurisdiction over the board of Pine Rest since that is an independent organization.

Could the Synod of 1979 not have instructed its study committee to come forth with concrete recommendations so that the foundation for a Reformed Mental Retardation Center for the severe and profoundly retarded covenant members be started? According to the statistics, there are about one hundred and sixteen persons afflicted with severe retardation in our own denomination (Acts of Synod 1979, p. 668). Has not the body of the C.R.C. failed in the mandate that was given to the study committee of 1978?

Meanwhile, the parents of retarded children in Pine Rest were pressured to find alternative homes.

wonder that such parents may feel betrayed by the church when their needs are still neglected?

When I observe the abject feeling of my friends, I am reminded of a painting by Edward Munch called, "The Scream." It conveys man's universal anguish of soul condition overwhelmed by certain life circumstances for which he feels he has lost control, and all he can do is scream. Wouldn't you feel like screaming out of sheer frustration when in your human power you try to find a suitable Christian environment for your child and none is available?

As Christians we believe to have hope in God the Creator, the controller of life, who sustains us in life and in death. Grief is intense when parents lose a child; but grief is

there is no Christian institution or organization which is able to serve the needs of the profoundly retarded adults. Should we not be our brother's keeper and get the wheels in motion to start one for our covenant members?

Could any of you who are faced with suffering as described please send me your concerns? Then a body of interested individuals can be formed who can work towards opening a reformed institution for the profoundly retarded. Please write to: Henny Kranendonk, 50 Ramsey Street, St. Catharines ON L2N 2K1

"Any one of us who has only normal children cannot begin to comprehend the grief and frustrations that parents of retarded children suffer."

Anyone of us who has only normal children cannot begin to comprehend the grief and the frustrations that parents of retarded children suffer. They are not able to express themselves objectively because of their personal grief; and therefore find it difficult to argue for the establishment of a Christian institution for the care of their child.

Where is the Body?

To think that we as church community are failing these parents. For we are directly denying the congregational vows made at baptism by pledging mutual parental support to "bring up this child in the fear of the Lord," if such a child is denied a wholesome Christian environment. Scripture clearly states: "... that its parts of the body of Christ should have equal concern for each other. If one part suffers, every part suffers with it ..." (I Cor. 12:25a-26b, NIV). We as body of believers have a definite responsibility towards these suffering parents. Is it any

prolonged when parents cannot find a Christian environment for their child. Scripture commands us: "This is how we know what love is: Jesus Christ laid down his life for us, and we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with our words or tongue but with actions and in truth" (I John 3:16-18 NIV).

Can we as Christian community be challenged to begin some kind of program to help those parents who are so grievously afflicted? In Ontario

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Church

Pastoral Pondering

Prayer and a TV evangelist

Peter W. De Bruyne

The other day I came upon a TV evangelist I had never seen or heard before. His name was Jim Witton. O yes, I remember his name well, because he mentioned it at least twenty times in the few minutes I watched him perform.

At first, the brother did nothing out of the ordinary. I mean, he had a free gift for all his listeners who would send him ten dollars or more. He offered his audience the JW recording of some of the most-loved hymns sung by himself. And he appealed once more to his hearers' generosity.

At the end of his show, however, Rev. Witton asked his audience to do something I have never heard any evangelist ask his worshippers to do. He advised the people at home to trace their right or left hand on a piece of paper, and then to write in the palm of this hand one or more prayer requests. And then he said, "Send me your hand with the request and I promise you that God will give you the things you ask of Him. I will put my hand on each hand that is sent to me, and when the two of us agree, according to Matthew 18, God will do for you what you want Him to do!"

Now, I've got to hand it to him. This man has come up with a unique method to help believers get from the Lord what they think He should give them. This preacher has a greater imagination than his colleague who calls on the faithful to place their hands on the television set. And this evangelist does not seem to be afraid of the nearly impossible task of pressing his hand on all the paper hands which are sent to him by mail.

But, no, I did not follow his advice or answer his call. I have a good number of wishes, and I believe that our Father in heaven answers prayer, but I cannot and will not put my paper hand in the hand of a man who pollutes the living waters! And I pray that God may prevent Jim Witton and others like him from finding more Canadian channels on which to present or peddle a religion which hardly resembles the Christian faith that overcomes the world.

Peter De Bruyne is pastor of the Second Christian Reformed Church of Brampton, Ont.

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Rime or Reason

Preacher to consistory — when the shortage ran too high — "Don't you all now look at me, I am only 'pulpit supply.' "

Sy Nodd

A pastor being pertinacious refused to give an inch, becoming ever more tenacious, he's been in trouble since.

Klaas Sis

Church News

Christian Reformed Church

Declined

— to Dundas, Ont., Rev. Richard Stienstra of Trinity, Abbotsford, BC

Accepted

— to Second CRC, Brampton, Ont., as pastor for the elderly in Holland Christian Homes, Rev. John Van Dijk of Winnipeg, Man.

Teen creed

Don't let your parents down. They brought you up. Be humble enough to obey. You may give orders some day. Choose companions with care. You become what they are. Guard your thoughts, what you think, you are. Choose only a date who would make a good mate. Be master of your habits, or they will master you. Don't be a show-off when you drive. Drive with safety and arrive. Don't let the crowd pressure you. Stand for something or you'll fall for anything.

First Chr. Ref. Church, Chatham, Ont.

Back to God Hour minister notes increased response from China since Reagan visit

PALOS HEIGHTS, IL —

Rev. Isaac Jen, Director of Chinese ministries at The Back to God Hour, reports a dramatic increase in mail from Mainland China following the visit of President Reagan to that country in early May.

Two hundred seventy-three letters were received from listeners in Mainland China during May, breaking all previous monthly records. Responses came from 22 of China's 26 provinces and from its three municipalities — Beijing, Tianjin, and Shanghai.

This latest surge may signal a thawing of relationships between China and the United States, according to Rev. Jen. When Deng Xiao-ping took over the reins of government eight years ago following the death of Chairman Mao Tse-tung, an increase in mail from listeners on the mainland was noted. However, as relations between the two nations cooled, mail diminished.

"We pray the letters now arriving will be the first of many which will move freely from Mainland China to The Back to God Hour's office in Hong Kong," says Rev. Jen.

Many listeners respond to "Today," a bilingual (Mandarin/English) program which conveys fundamental teachings of the Christian faith. Other letters, particularly those from house church leaders, request more information about the special theological programs prepared by Rev. Jen.

The Chinese language ministry of The Back to God Hour has been reaching Mainland China since 1974. Because of high postage costs and restrictive government policies, mail response varies. This recent surge of mail, from so many provinces in the country, indicates the ministry is

reaching an estimated 75 percent of the Chinese population.



Rev. Isaac Jen, Director of the Back to God Hour Chinese Ministries.

Your support gets results

Isn't it amazing that your support is enabling the Back to God Hour to not only reach the English speaking world through Dr. Nederhoff but also to continue to minister to other areas of the world through: Rev. Junus Atmarumeeka, Indonesian; Rev. Juan Boonstra, Spanish; Rev. Celsino Gama, Portuguese; Rev. Shojiro Ishii, Japanese; Rev. Isaac Jen, Chinese; Rev. Aaron Kayyan, French; plus a Russian translation into the Soviet Union.

What makes these ministries so effective is that each one is served by a minister who is native to the area to which God's wonderful message of hope is being sent. These men don't have to learn to communicate in a new language; and they not only thoroughly understand the culture they preach to, they were brought up in it!

Jarvis, Ont. CRC bulletin

Keep those letters coming

One of our visitors not long ago asked an important question "Pastor, why is it that so few of us ever write letters to the editor" in our local newspapers?"

Couldn't we show more concern for dialogue with our community?

I think we should write letters, even if it is not about funds for Christian education and stuff like that.

Recently I did my Committee work for the Council of Christian Reformed Churches in Canada. We dealt with prostitution and pornography,

abortion, criminal justice, and human rights in Latin America. Hearing all these sub-committee reports, especially from our observer who had been to the camps in El Salvador and Mexico, I became convinced that Jesus would have been no more silent now than He was when He ministered in Judea-Galilee; and neither can the church now as His body on earth remain silent. And foremost, we must learn to make this a matter of prayer.

H. Getkate, former pastor, Maranatha CRC, Belleville

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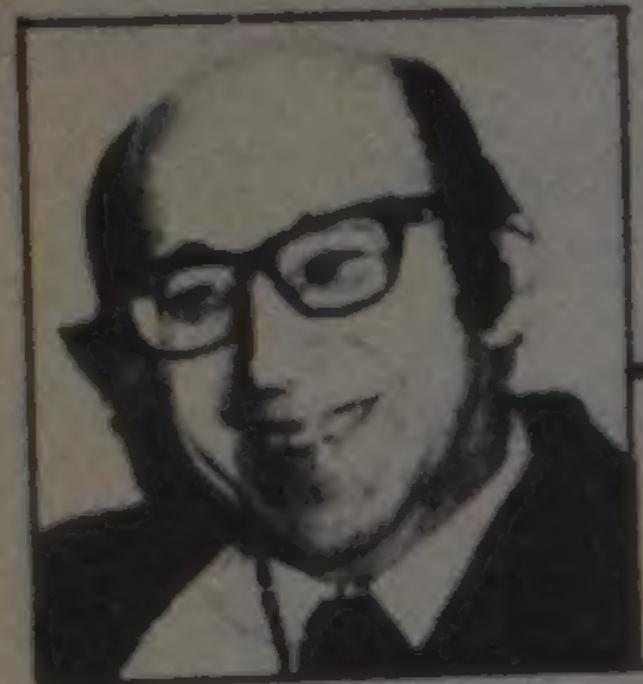
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Pastoral letters

Caretakers are the unsung heroes

In a few articles we talked about ministers, elders and deacons: they are the important official "office bearers" in the church.

But there are many "unsung heroes" in God's work. This time I would like to say something about one group of such people: the caretakers.

Several times it has happened to me when preaching in another congregation that someone walked up to me to welcome me. I would say: "Hello, are you the clerk?" After a momentary, awkward silence — a shrug: "Oh, I'm only the janitor." In other words, "I am not that important."

In our churches we have preachers, teachers, counsellors and ... janitors.

We may have a terrific choir that leaves everyone with their mouths hanging open because of their incredible four-octave range. We are impressed with the work of this committee or that group — and we also have — a janitor.

My grandfather was such a custodian in the Schinkelkerk in Amsterdam. That was a big church with famous preachers. It had a "hanging" pulpit, so high that a man could stand underneath it. Sometimes my grandfather would quip about that: "The dominie and I, we are both servants of the Lord. The only difference is that he is on the pulpit and I am under the pulpit." He considered it to be a "work for the Lord" to dust the pews.

And, indeed, the work of a janitor is indispensable! He is the first one in church and the last one out of church. In fact, he spends more hours in church than anyone else. But he does not get a big reward, not in dollars, nor in appreciation.

Who has not heard about "de boze koster" (the angry custodian)? We hesitate to say something to the minister in his face, but we do not mind giving advice to the janitor.

A lot of work and complaints

While we were blessed by the sermon, the environment was definitely a hindrance. After church, Brother A walks up to the caretaker and I hear him saying: "Jake, it was cold in church. Remember that my wife has arthritis, so next time be sure to have it warmer in church; otherwise she cannot come anymore." Sister B also was singularly blessed, but she also has to admonish the caretaker. "I told you before that my husband suffers from emphysema. It was way too hot in church. He could have ended up in the hospital. Please keep that window open." Brother C is of the administration committee. He is more official. "Custodian, I just wanted to mention to you that Sister D says it is way too draughty for her if you open that window."

Once upon a time, a janitor said to me: "The work of the Lord is just that — a lot of work!" And this work is indispensable, if the house of the Lord is not to deteriorate into a trash heap. But he is seldom recognized for his service.

No one notices

Many churches have pre-printed bulletin covers. But most of them do not list the name of the janitor on them. When we have a special bulletin for a wedding, we have the name of the minister, the organist, the bridal party, but the janitor...? He is the invisible man behind the scenes.

Take the yearbook of all the Christian Reformed churches. It lists the minister, the clerk, the treasurer, the secretary of deacons, the chairman of evangelism, the church school superintendent and the chairman of education, but not the janitor. Should we list him and have statistics on janitors in our churches? Of course not. No reason for it at all. And that is why he is the "Unsung Hero" (together with his family and many others who do unnoticed work in the church).

From him we can learn humility; he can serve with no glory, no fame, no promise of a big reward on the earthly horizon.

We can learn from his faithfulness: he can be depended upon to do his duty for the Lord regularly. He does not give up. It takes a lot of sanctification to be and to stay a janitor. He is the electrician, carpenter, mechanic and maintenance man. He vacuums, scrubs, washes, mows, fixes and does a hundred other things for the Lord. But no one sees, no one notices, except his Lord. Of course, as long as the Lord sees him, he can keep up a sense of value and dignity.

The last ones in

When Joshua went to battle against Amalek, Moses held up his arms for victory. But Aaron and Hur were in the "support ministry" (Exodus 17:11, 12).

I see a long row of saints entering the pearly gates of heaven. Professors, preachers, missionaries, elders, deacons, catechism teachers, sunday school teachers, organists and pianists, choirs, treasurers, bulletin secretaries, nursery attendants, Calvinette and Cadet counsellors, Young People leaders, a variety of committee members, society presidents, club members, christian school workers — the line seems endless.

There at the end, I see the caretakers. They are last, for they had to close the church doors for the last time. I hear the Lord's welcome: "Come in, all my servants, you have been faithful in little, I will now give you responsibility over much. Enter into the joy of your Lord."

When the janitors are also in, the angels come to close Heaven's gates. No one grumbles anymore, no one feels unimportant anymore, for they all bathe in Heaven's light and sing to the glory of their Redeemer.

To serve Him was the purpose of their lives on earth and will be the goal of Life Eternal.

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Pressreview



morning: "Canadians — a Mr. Turner has won the Liberal leadership." Glimpses from the outside world penetrate the synodical isolation. My radio reports that: "John Turner will follow Elliot Trudeau as leader of Canada's leading party."

In just a couple of hours of debate we declared apartheid in South Africa a theological heresy. This is Sunday evening and tomorrow we shall discuss the apartheid policy (women in office) in our own midst which according to some is no heresy at all.

The men folk here wear bright coloured



Two Toronto delegates fast asleep during an afternoon session — Dick Pierik (l.) and your beloved columnist Carl Tuy.

Reformed Church congregations because it is multi-racial like the redeemed church. The experience of such resemblance to heavenly worship was new for many delegates.

The church-goers reacted spontaneously to the words of Rev. Roger Van Harm whose sermon admonished us to have regard for the Lord's agenda. "Ain't it the truth," or "right on" together with joyful laughing and handclapping formed some audience participation in that delightfully edifying service.

On Wednesday (June 13) Synod was once more confronted with the increasing multi-racial character of our denomination when members of the SCORR-conference were introduced: navaho, zuni, asian, hispanic, caucasian and one jewish member brought greetings. We're beginning to look like the multitude which no one can number.

There was a sign on the dining room this

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The Rev. Pierik, campus-chaplain of the University of Toronto, celebrated his 25th wedding anniversary during the sessions of Synod while his wife was writing exams in Toronto. Sacrificial living, I guess!

I had breakfast one morning with our denominational minister of Evangelism, the Rev. D. Hart, who told me that he was about to travel to Nigeria to teach our missionaries how to witness. It's true!

Candidates this year number 36. They were presented to Synod, quite a few with families. Most of them will start their ministerial career with hefty debts.

I worshipped at Eastern Ave. CRC in the morning and in the Netherlands Reformed Church. Continued on page 12...

School

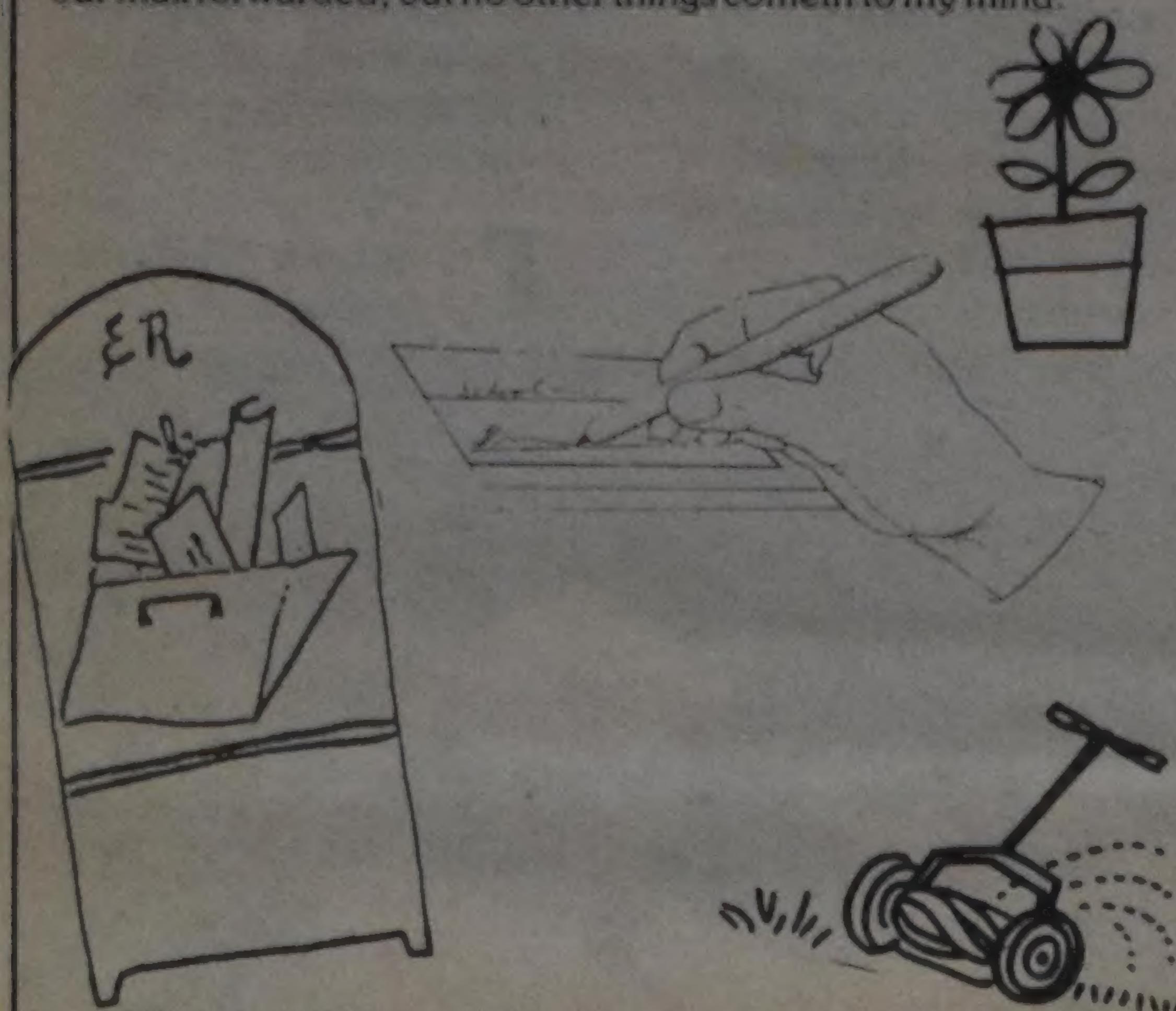
Chalkmarks A Summer parable

How it came to pass that as the time of vacation drew near, a certain christian school supporter bethought him of cool streams where fish were found and his children thought of sandy beaches by the lake and his wife thought of the mountains.

The christian school supporter spoke and said: "Lo, the hot days come and my work lieth heavy upon me. Come let us depart and go where the fishes bite, and where the cool winds bring refreshment and the land is beautiful about us."

"Thou speaks words of wisdom," said the wife. "Yet three, nay, even four things must we do before we go."

"Three things think I of but not of a fourth," said her husband — "that we ask our neighbour to minister unto our flowers, that we arrange for our grass to be mowed and watered, that we have our mail forwarded; but no other things cometh to my mind."



"The fourth is like unto the other three, but greater than all," said the spouse. "Even this, that thou dig into thy purse, and write a cheque, in order that the good work of christian education be preserved, that the heart of the society treasurer be made glad, and that it may be well with thee. For, verily I say unto thee, thou has more money now than thou will have when thou dost return from thy vacation."

And the husband replied, "Verily thou are noble and wise among women." And he did attend unto the written of a cheque in liberal amount ere he sojourned in the country, and the treasurer rejoiced greatly, saying: "Of a truth there are those who indeed care for the good of the Christian School." And it was so.

John Calvin Christian School,
Guelph, Ont. Newsletter, June 1984

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New christian school for south Calgary

Ellen Zwart

Calgary Christian School has announced its intention to forge ahead with the opening of a new school in the south end of the city. The school will share facilities with the Willow Park Public School. If the need indicates, instruction will be offered from kindergarten to grade six.

Initially, at the time of the spring membership meeting, it seemed that a school in the south end was not possible. However, when the Willow Park Christian School, located in the wing of the Willow Park Public School, decided to cease operations due to financial difficulties, an opportunity again presented itself. They had approximately 65 children enrolled in a pre-school program, 24 in kindergarten, and 35 in grades one to six. In addition, it also became clear that Logos (Sunalta) would not continue with its present alternative christian program.

The steering committee for a christian school in the south is

aware of the limited time available to pull everything together. They have organized a promotional blitz using newspaper, newsletters and telephone calls to invite parents to register their children for the 1984-85 school year. They are considering those living south of Glenmore Trail or in the Northeast for enrollment.

The Committee quotes Mark 11:24 as it urges many parents

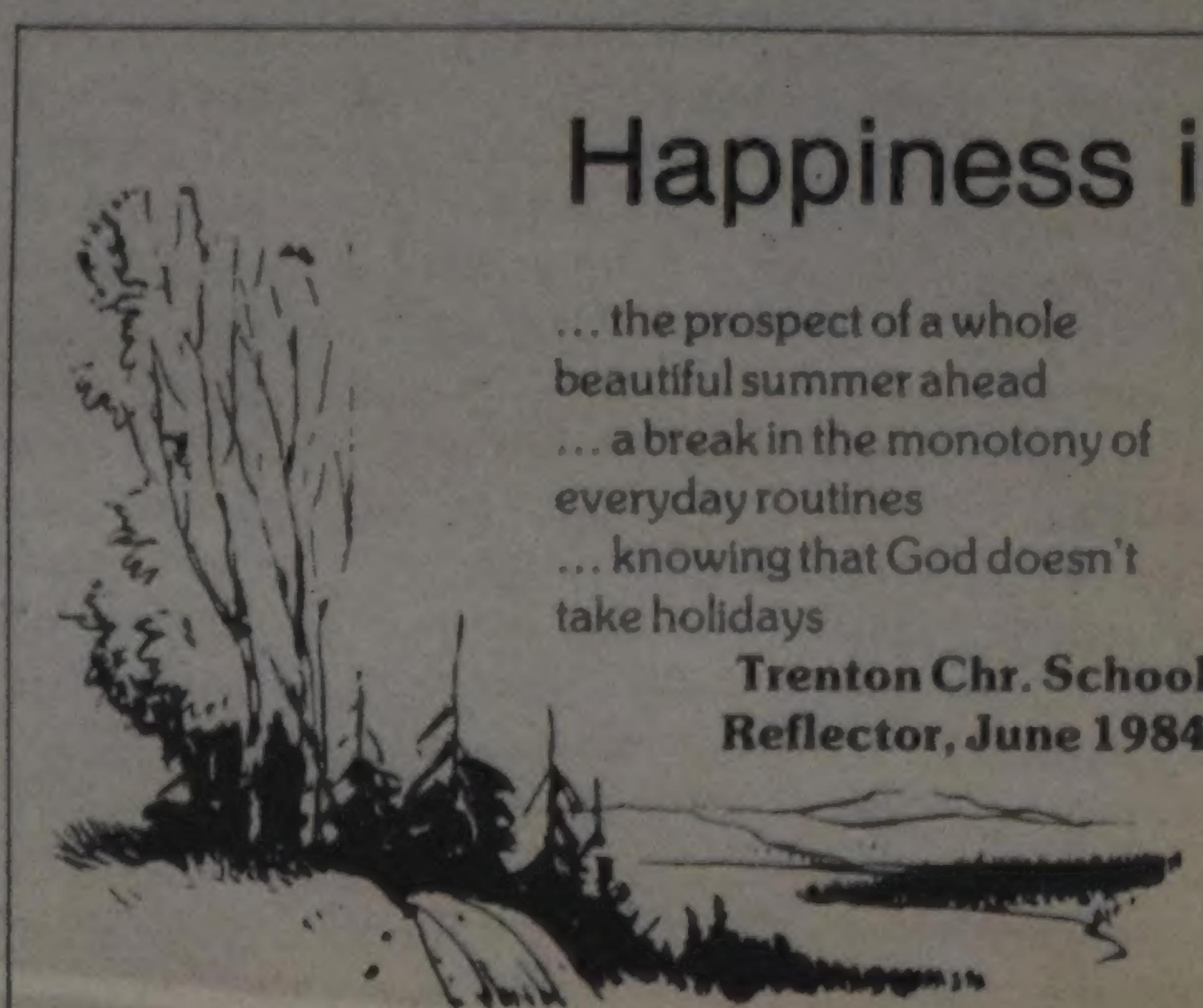
to join them in this "step of faith." They write: "As committee, we know that the Lord has led us so far and is placing the mandate on us to open the doors of a christian school in south Calgary to provide Christ-centred education for his children."

Their motto is: "That they may know Christ, king of creation, cornerstone of our faith."

Happiness is ...

... the prospect of a whole beautiful summer ahead
... a break in the monotony of everyday routines
... knowing that God doesn't take holidays

Trenton Chr. School Reflector, June 1984



Alberta Correspondence School is 60

ALBERTA — David King, Minister of Education, and Ken Kowalski, MLA, Barrhead, officially opened the Alberta Correspondence School Building in Barrhead on June 6. The ceremonies also marked the 60th Anniversary of the correspondence school in Alberta.

"Alberta was one of the first Canadian provinces to establish distance education," said Mr. King. "The school has changed

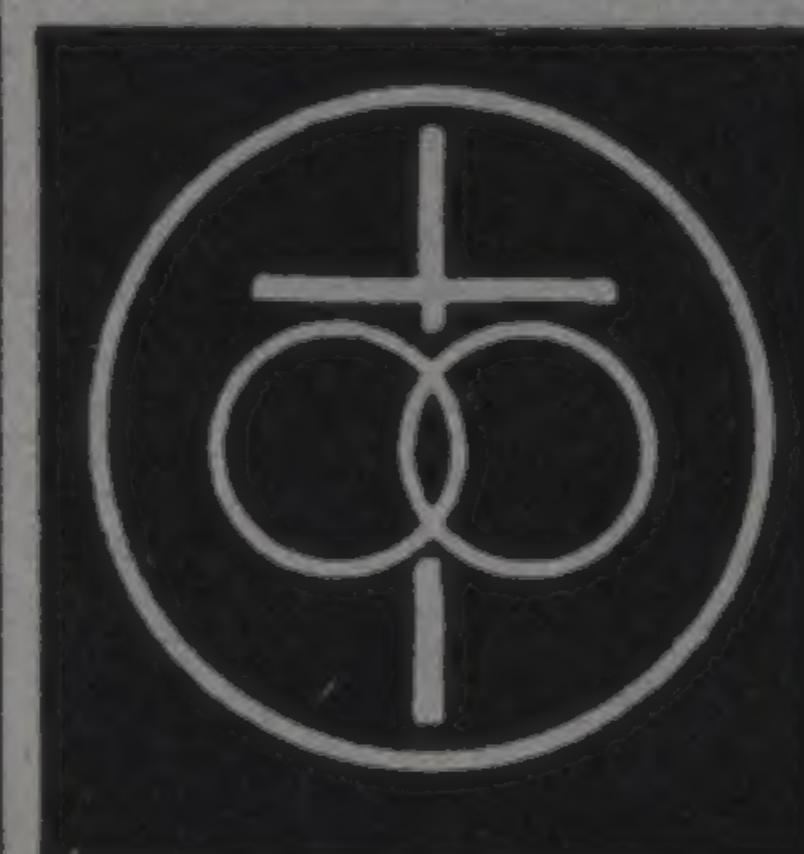
and developed in response to the educational demands of Albertans. It will continue to meet students needs in these times of rapid social and technological change."

The move from the city to smaller communities is just part of a decentralization plan to bring vital services closer to the people.

The colourful ceremonies included presentation of the ceremonial key to Mr. Kowalski,

the unveiling of the building plaque, the cutting of a ribbon and anniversary cake as well as raising of the flags by the 526 Squadron, Barrhead, Royal Canadian Air Cadets.

Reverend Dan Dressler, President of the Barrhead Ministerial Association dedicated the building. The Mayor of Barrhead, Hank Sanderman, brought greetings from the town. Long service plaques were presented to six Alberta Correspondence School staff who each had over 20 years of service to the school.



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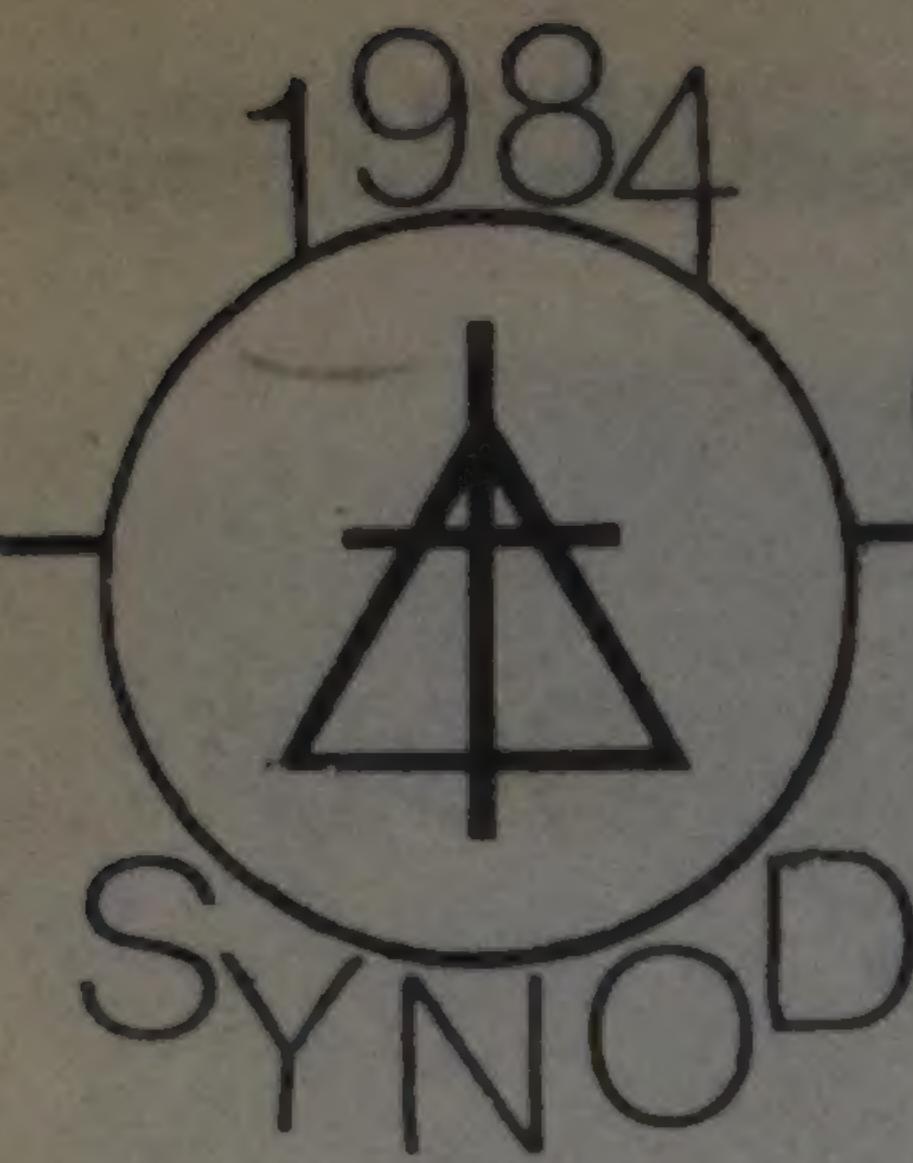
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OF THE CHRISTIAN REFORMED CHURCH

The kind of synod it was

Bert Witvoet

It was a normal length synod, lasting from Tuesday, June 12 through Thursday, June 21.

One-hundred sixty delegates representing forty classes from Canada and the United States deliberated. Fifty-five elder delegates were first-time delegates.

An excellent spirit prevailed the first week. An important decision regarding "apartheid" in South Africa capped the first five days of synod.

The second week was more tense and difficult owing to the 'women in office' debate.

Rev. Roger Van Harn, President of Synod was a fair and patient man who at times should have cut off debate more quickly or restricted delegates to only relevant material.

On the crucial question of women in office, Synod was divided almost evenly, with a



Officers of synod: from l. to r.: Second Clerk, Rev. Jack Reijer, Illinois; First Clerk, Rev. Howard Spaan, Oregon; President, Rev. Roger Van Harn, Michigan; Vice-president, Rev. Hans Uittenbosch, Quebec.

few swing votes making the difference from motion to motion. Hence, the outcome of the women in office question lacks some consistency.

Much of the confusion on the women in office debate must be attributed to the fact that the majority study report had fallen into shambles by the time it reached the floor.

The Chairman and the Reporter of this study no longer believed that headship was a creational norm, nor that the headship principle applied to all of society. These had been important principles before backed up by prooftexts.

According to long time

observers the quality of the debate left something to be desired. A handful of people were able to make important distinctions and see the inconsistencies of certain reports and positions. There were far too many who repeated themselves or others. As one delegate put it, "Everything has been said, except not everyone has said it yet."

Synod ended in a more relaxed and congenial spirit.

It pleases God to rule his Church through humble instruments. May CRC Synod 1984 have been such an instrument.

Dutch delegate comments on Grand Rapids Synod

Dr. Egbert Schuurman, fraternal delegate from the Netherlands Reformed Churches in Holland, found the process of synodical deliberations rather cumbersome. "It's tiring," he said with a smile, "so many technical matters." (In Holland synods do not use parliamentary procedure).

He felt that the discussion on women in office was not always at a high level: "so many repetitions and confusions."

He was glad, however, that there were no outbursts of anger and that the audience did not

applaud delegates. "In Holland things do not always go so peacefully," he said. "People become more emotional."

What he liked most about the Christian Reformed Church was the emphasis on doing God's will and on the lordship of Christ.

He noted that there is a great feeling of kinship between his church community and the Christian Reformed Church.



Professor Egbert Schuurman

Mulder replaces Heynen as Board of Publications Director

Synod named Gary Mulder, a native of Holland, Michigan, and for the past seven years the Director of Education and Field Relations for the American Bankers Association, the new Executive Director of the Board of Publications.

Mulder had been nominated by the Board for this position and was supported on the floor by Synod's advisory committee. Mulder's name emerged from more than three dozen candidates considered during the Board of Publications search process.

Mulder will assume his duties some time later in 1984, taking the post occupied since 1979 by A. James Heynen.

After approving Mulder for directorship, Synod expressed its high regard for Heynen's work with a warm tribute, saying his departure is "a loss to us all." As Heynen's presence in the hall was acknowledged, he received a prolonged standing ovation from delegates and audience alike.

MVT

One-hundred sixty delegates, representing forty classes from Canada and the United States, began their deliberations on Tuesday, June 12. Fifty-five elder delegates were at Synod for the first time.

Synod shorts

Synod and your money

Among the financial matters Synod dealt with were the approval of salaries for denominational employees, the reviewing of ministers' pension and disability plans, and the setting of quotas. Quotas expected of each CRC family for the coming year total \$381.05 a 3.9% increase over the current year. Synod did not approve a request to change the basis of the quota system from a per family count to a professing member count.

Synod was asked to adopt a policy of withdrawing assistance to churches eligible for help from the Fund for Needy Churches if such churches are violating the church order in anyway. Synod was not willing to take that step.

MVT

Children and the Lord's Supper?

In response to an overture from Classis Rocky Mountain, Synod decided to appoint a committee to study the issue of covenant children partaking of the Lord's Supper. The request arose from the specific concerns of several congregations within that classis. Some of these congregations are made up largely of previously non-churched or non-CRC families who question the validity of the present practice of excluding children from communion.

In the discussion on Synod floor, delegates from a number of other classes told of similar concerns. The issue was deemed one of potential importance to all CR congregations and thus worthy of study.

MVT

Dealing pastorally with alcohol and drug abuse

Three classes (Grand Rapids North, Red Mesa, Rocky Mountain) asked Synod to study the matter of use and abuse of alcohol and other drugs, the problems associated with that abuse, and to develop pastoral guidelines for dealing with these problems. In addition, they suggested study of the particular ways in which addiction manifests itself as both sin and disease, ways to heighten church members' awareness of the problems, and how to respond helpfully to recovering addicts and their families.

Synod, recognizing the growing importance of these concerns, gladly acceded to the classes requests.

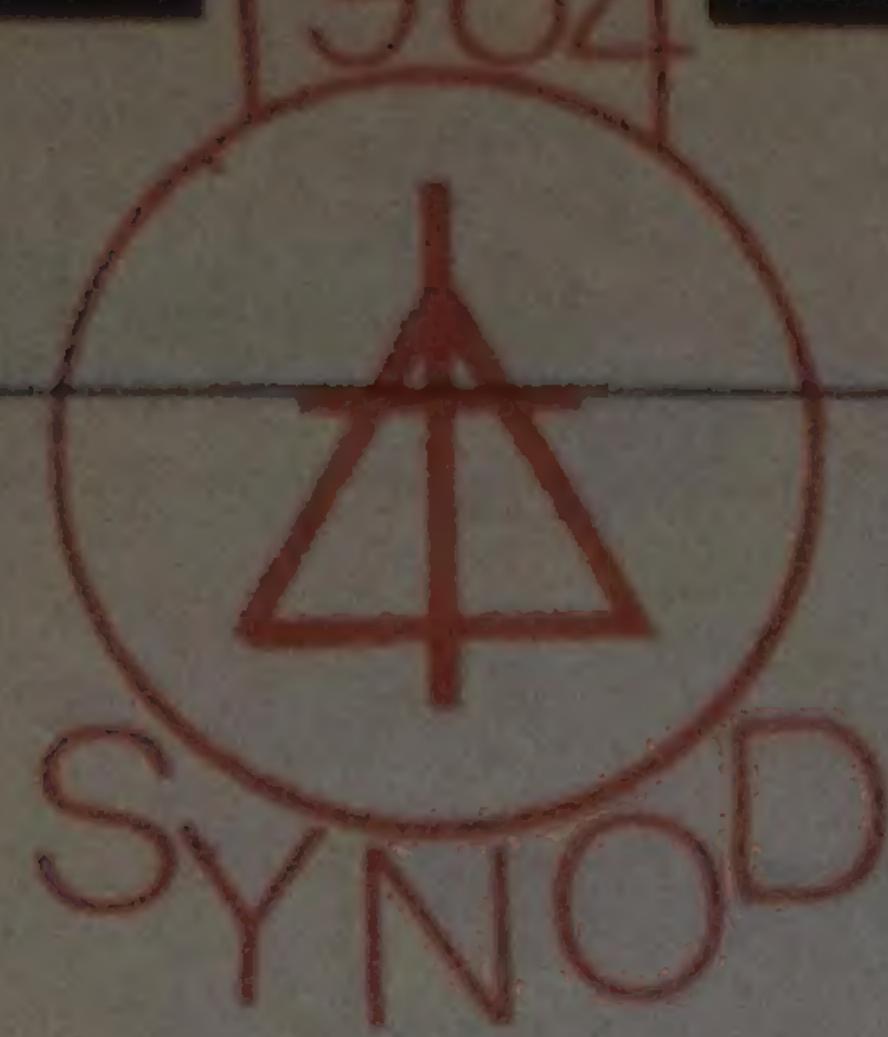
MVT

CRC still married to Calvin College

As expected, Synod voted to maintain the present relationship between Calvin College and Seminary and the CRC, saying that there is nothing unscriptural about the relationship and that it, in fact, has many advantages. Calvin is the "official" college of the Christian Reformed Church, supported by denominational quotas levied on each CRC family; it receives financial support through private donations as well.

MVT





After four days the logjam broke up

A report on the debate on 'women in office'

Bert Witvoet

It took Synod from Monday afternoon till Thursday noon to finalize decisions on women in office. Not that it had spent three solid days on the matter. All in all it took about 10 years of deliberation, with many other agenda items falling between.

Each day showed a slightly different mood and result. For a synod that was fairly evenly divided on the question, with a few swing votes making the difference, it was to be expected that the final outcome was somewhat of a compromise.

For those who favoured women in office, there was the decision that women may now be ordained as deacons. For those who wanted to maintain the headship principle for the man, there was the provision that the work be distinguished from that of elders.

The first few days of the debate saw a nearly full auditorium. When the final planks were fastened on the fourth day most of those who had come for the "women in

office" debate had left (For the total package of decisions on this matter see elsewhere this page).

Hopping between reports

What did not help the delegates in their deliberations was the fact that on the first day of discussion, the convener and the reporter of the majority study committee told Synod that they had changed their minds on two important ideas: that the headship of the man is a creation norm (they now called it a biblical teaching) and that this principle applied to the whole of human life (they now said only to home and church).

Because of this change the majority report lost a lot of authority. Most of the discussion focussed on the advisory committee reports, of which there were two: a majority advisory report signed by 12 members and a minority advisory report signed by three members.

From the resume of decisions



Mrs. Maria Wyngaarden, Trenton, Ont.

"I felt terrible to hear how Synod talked about women. I felt degraded... women were degraded. The important thing is that men allow the work of the Holy Spirit to stop at Pentecost: they don't let the movement of the Holy Spirit go through the ages. God means greater things to happen. What the prophet Joel said about our sons and daughters brings an excitement that grows and grows and grows. I don't want an office for myself. But the women in my church should have the opportunity to use their gifts to the full in all the offices."



The auditorium gradually filled up with observers prior to the debate on "Women in Ecclesiastical Office."

that the 'headship principle,' which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and the New Testament."

After hours of debate a secret ballot showed 81 in favour and 76 opposed. Synod had declared by a margin of five votes that the headship principle applies to home and church.



Ms. Nenke Jongkind, Toronto, Ont.

"I was deeply saddened by Monday night's decision. A new principle was established, and it is not an enabling principle, but a limiting and debilitating principle. I could not sing 'I love thy Church, Oh God,' but much to my surprise I burst into uncontrollable sobs and tears. As a woman in ministry, I am empowered to teach

stewardship to the congregations of the United Church of Canada. I was elated on Tuesday afternoon when Synod allowed women to serve as deacons without a qualifier. However, on Wednesday Synod 'corrected' itself. I find it again unbiblical that women deacons will be treated differently from male deacons. My understanding of the offices is that they are dependent on gifts not on plumbing."

closed on the basis of a principle deduced from Scripture? they asked.

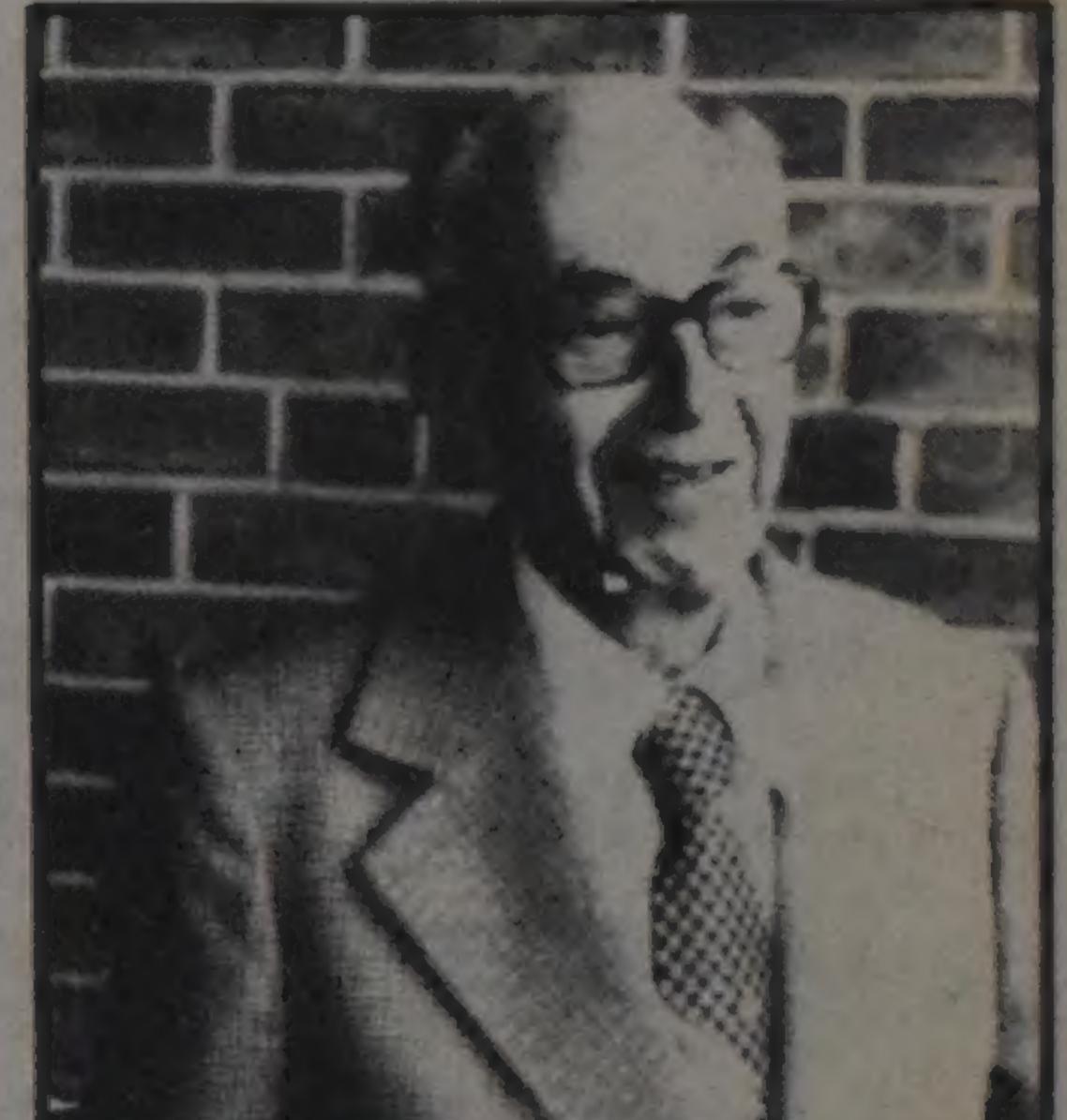
Somewhat later the recommendation that Synod "allow consistories to ordain qualified women to the office of deacon" was passed. Again the vote was close. But it appeared that Synod had swung to the other side of the line.

What happened on Wednesday?

The pendulum swung back again on Wednesday. The recommendation that Synod encourage the churches to allow qualified women to assist the ordained elders was defeated. Instead a recommendation from the majority study was picked up which said "That Synod declare that women deacons may not function as elders." This motion continued the trend of thought that headship applies to the home and the church. It passed with a narrow majority.

At this time the meeting had to come to the point of having to change the church order. The question was raised whether that needed ratification at this year's Synod or at next year's Synod. The chair ruled that it did not need to be ratified by next year's Synod because the recommendation was similar to

Continued on page 11 ...



Mr. Enno Ennema, London, Ont.

"I like the decision to maintain headship in the family and the church. I think we are too late in this, however. Society is moving against us. I have studied these matters for some 10 years, and I have always believed that God's Word calls for headship of the man. Women can use their gifts freely in our church. In my church we have commissioned 19 women as assistants to elders and deacons. They don't want to be ordained."

Resume of decisions on "women in office"

What has Synod 1984 said?

That synod declare that the headship role of husbands in marriage involves a direction-setting role which is to be exercised (first) in loving their wives in a self-sacrificing way, and (second) in loving their wives in an enabling way, after the pattern of Christ's headship over the church (majority advisory).

That synod declare that "the headship principle," which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and the New Testament (minority advisory).

That synod declare that there is insufficient scriptural evidence to warrant the conclusion that a headship principle holding man's rulership/primary leadership and direction-setting over woman is a creation norm extending over the whole of human life (majority advisory).

That synod allow consistories to ordain qualified women to the office of deacon. (majority advisory)

Grounds:

- No study committee (1973, 1975, 1978, 1981, 1984) found biblical reasons to keep the office of deacon closed to qualified women.
- The Synod of 1978, albeit with concern about distinguishing the office from elder, did nonetheless open the office of deacon to qualified women.
- Women functioning in the office of deacon has biblical (Romans 16:1) and historical precedent (Synod of Wezel, 1568).

That synod declare that the decision as to whether women should be ordained as deacons in any specific congregation be left to the judgment of the local consistory (majority advisory).

That synod declare that pastors are not expected to participate in the ordination of women if it is against their consciences. (from the floor)

That synod declare that in consistories where the distinction between the general and the restricted consistory is not made, women deacons may not function as elders. (majority study)

That synod reaffirm the decision of the Synod of 1978: "That consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders." (majority study)

That synod ratify the amended form of Article 3 of the Church Order and its supplement adopted by the Synod of 1978. (majority study)

What has Synod 1984 refused to say? (defeated motions)

That synod declare that the headship of the man in the church implies that women should not be admitted to the offices of minister, elder, or evangelist. (majority study)

That synod encourage the churches to recognize, develop, and use spiritual gifts found in female members by allowing qualified women to assist the ordained elders in their ministry. (majority advisory)

on this page one can tell that four recommendations from the majority advisory report were passed, three from the majority study, one from the minority advisory and none from the two minority studies.

The deliberations on the floor of Synod were slowed down considerably by procedural wranglings. The Chair was frequently challenged, points of order were constantly raised, judgments on whether a motion had passed or failed were inevitably questioned and a roll call vote demanded.

Only on the fourth day of discussion, when a compromise resolution had been reached of "distinguishing the work from that of elders" (Synod 1978) was the procedure quick and did the votes pass with a two to one majority.

What happened on Monday?

The discussion focussed on the question, Does the Bible teach that the headship of the man applies not only in the home (most delegates seemed agreed on that one) but also in the church and in society in general? After the admission by the two members of the majority report that they no longer believed that it applied to all of society, the discussion focussed on does it apply to the church, and if so, how?

Long speeches were given and sermons preached on the floor of Synod. Eloquent were the testimonies pro and con. The motion that was before the body read: "That Synod declare

What happened on Tuesday?

The next morning saw a debate on the recommendation that the headship principle implies that the offices of elder, pastor and evangelist are closed to women. Vigorous discussion raged for a while until the Chairman closed off debate. Another close vote of 82 to 77 defeated the recommendation. Several delegates felt that the recommendation said too much. How can these offices be

CRWRC and CRWM to be headed by one board

Maran Van Til

Synod delegates and observers learned that there has been strife between the Christian Reformed World

Relief Committee and World Missions agencies for 17 years. In recent years, lack of cooperation between these two arms of CRC mission work has become

One board, several divisions

Burlington director comments on joining of World Missions and CRWRC.

When Harry Veldstra was asked what problems he saw in the joining of the World Missions Board and the World Relief Committee

Board, he pointed to what he called structural problems.

"The two agencies carry out two fairly different tasks on the field," he commented; "church planting and development work." Harry is the Director of Diaconal Ministries in Canada and is deeply concerned about the outcome of this Synod's deliberations on the two agencies.

"It will be difficult for a single field director to adjudicate between the two," he said. "Then it may be better to have one agency on the field doing both tasks."

"But that creates another problem," he continued. "The unique diaconal task of the church will be lost."

Harry went on to talk about CRWRC's present relationship with the Alberta and the Canadian governments. Through the Canadian International Development Agency (CIDA) the CRWRC has been entrusted with large sums of money. In the current year the CIDA contribution constitutes \$860 thousand.

If the CRWRC becomes intimately linked to World Missions Harry fears that this money may be lost for the work of his agency, since CIDA does not want food aid tied to missionary strings.

According to Harry Veldstra, it would be desirable to have one board administer various outreach agencies of the CRWRC, but that the structure then break down further into divisions, each with their own director. Such divisions would include the Back to God Hour, Home Missions, World Missions and the CRWRC.

"That way you can have unique task-oriented outreaches of the Christian Reformed Church," he concluded.

BW



Harry Veldstra

acute.

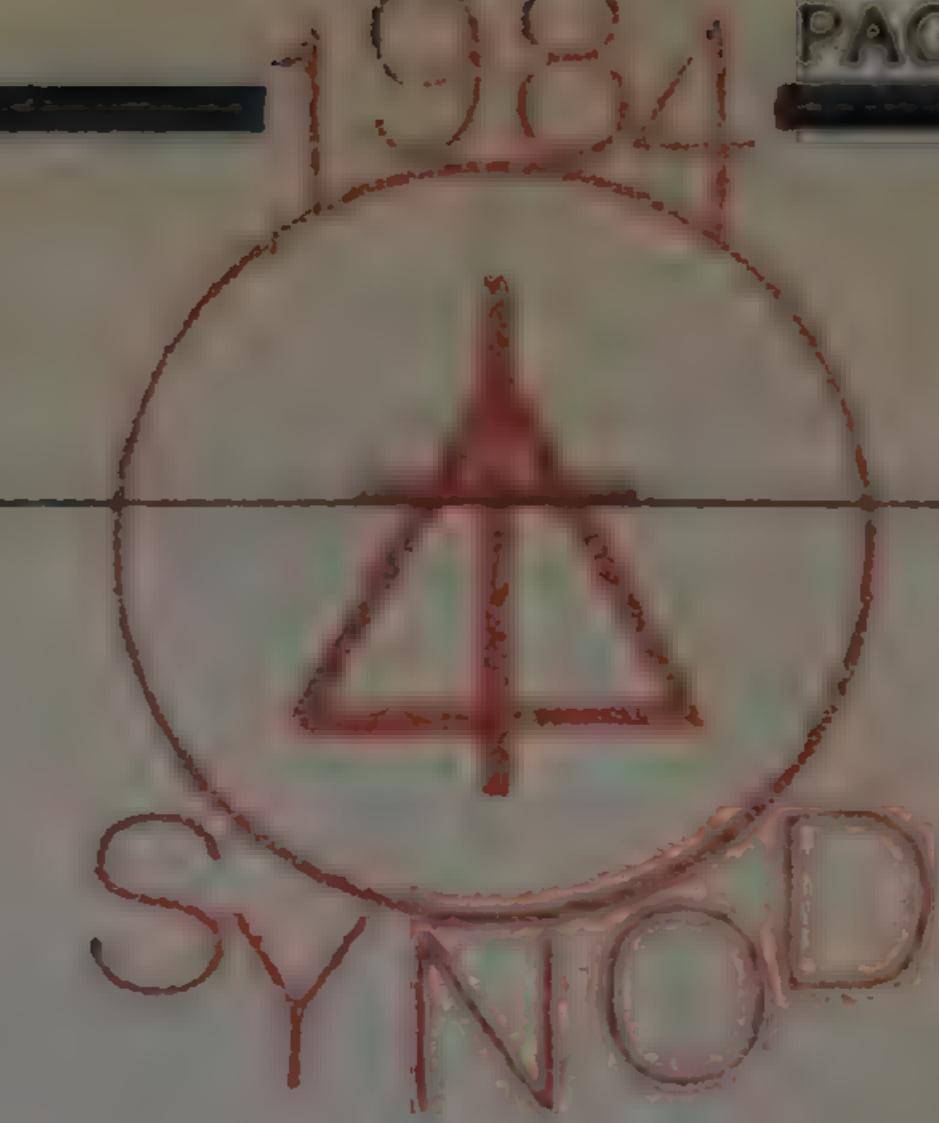
The Synod of 1982 appointed an ad hoc committee, (called the World Missions and Relief Commission by the 1983 Synod and dubbed "the Great Commission" by some to study problems and issues related to the two agencies, and to gain further insight into the principles and practices which should govern both.

The Commission was to keep

itself informed of the ongoing performance of these ministries, provide both with evaluation and advice concerning their performance, and to do everything possible to "secure a unified administrative organization and a single programmatic front on each field of joint ministries." The Commission's power was to be far-reaching: it could interfere in the operations of both agencies if such

interference would help solve or prevent problems.

The 1983 Synod instructed the commission to recommend to the next year's synod a "comprehensive plan for reorganization" and asked the commission to address a number of theological, *Continued on page 12...*



Theological justification of "apartheid" declared heresy

A. James Heynen

The issue of South Africa's racial policies of *apartheid* came to synod in a report filed with the assembly by the denomination's Interchurch Relations Committee.

Synod's advisory committee sent to the floor a four-page document calling for a condemnation of theological support of *apartheid*.

In a key paragraph, the committee asked synod to declare that "any church that supports or warrants such an ideology (*apartheid*) in the name of the Word of God is untrue to the Word of God, and the teachings it propounds in support or defense of such an ideology must be judged heretical."

Early in the discussion, Dr. James White — a CRC clergyman, Calvin College Professor of Sociology, and a member of a recent delegation that visited South Africa — said that, as a black man, while in South Africa he felt as though he was "on the verge of a nervous breakdown."

"It's very difficult for a white person to appreciate what it means to a black person when they are referred to in less than human terms," White told the synod.

Some delegates argued that *apartheid* is a political, not theological, issue. They were concerned that the Christian Reformed Church, sitting in Grand Rapids, was sticking its nose into the business of a government in Cape Town.

But White claimed that it's the south African government which has made *apartheid* a theological issue. "It may be difficult for the synod to understand," White admitted, "but in South Africa the term 'Calvinism' is an obscenity."

Among Blacks and so-called Coloureds in South Africa,

White said, the Reformed tradition has been "equated with oppression" because the government justifies its policies on biblical grounds.

Speeches on the floor of synod sometimes took the form of personal recollections.

One delegate recalled the painful hour in which, some years ago, he'd told his father that this father's racist language was wrong.

Another delegate, raised in the Netherlands during Nazi occupation, recalled seeing Jews being rounded up and packed off. The church is

obliged to act in such conditions, he argued.

Those who opposed the resolution on the floor also expressed their opposition to *apartheid*. Their speeches consistently centered on the argument that, while *apartheid* is condemnable, to label as "heretic" anyone who defends it in any theological way is to say too much.

The assembly's one-and-a-half hour discussion ended in a voice vote approving the advisory committee's recommendation by a clear majority.

Apartheid is a sin, not a heresy

Bert Witvoet

According to Rev. Wilhelm Zimmermann from South Africa, very few people or churches in South Africa justify *apartheid* on the basis of Scripture. "In all my life I did not hear one sermon in which *apartheid* was justified from the Bible," he said. "I did hear the opposite, especially lately."

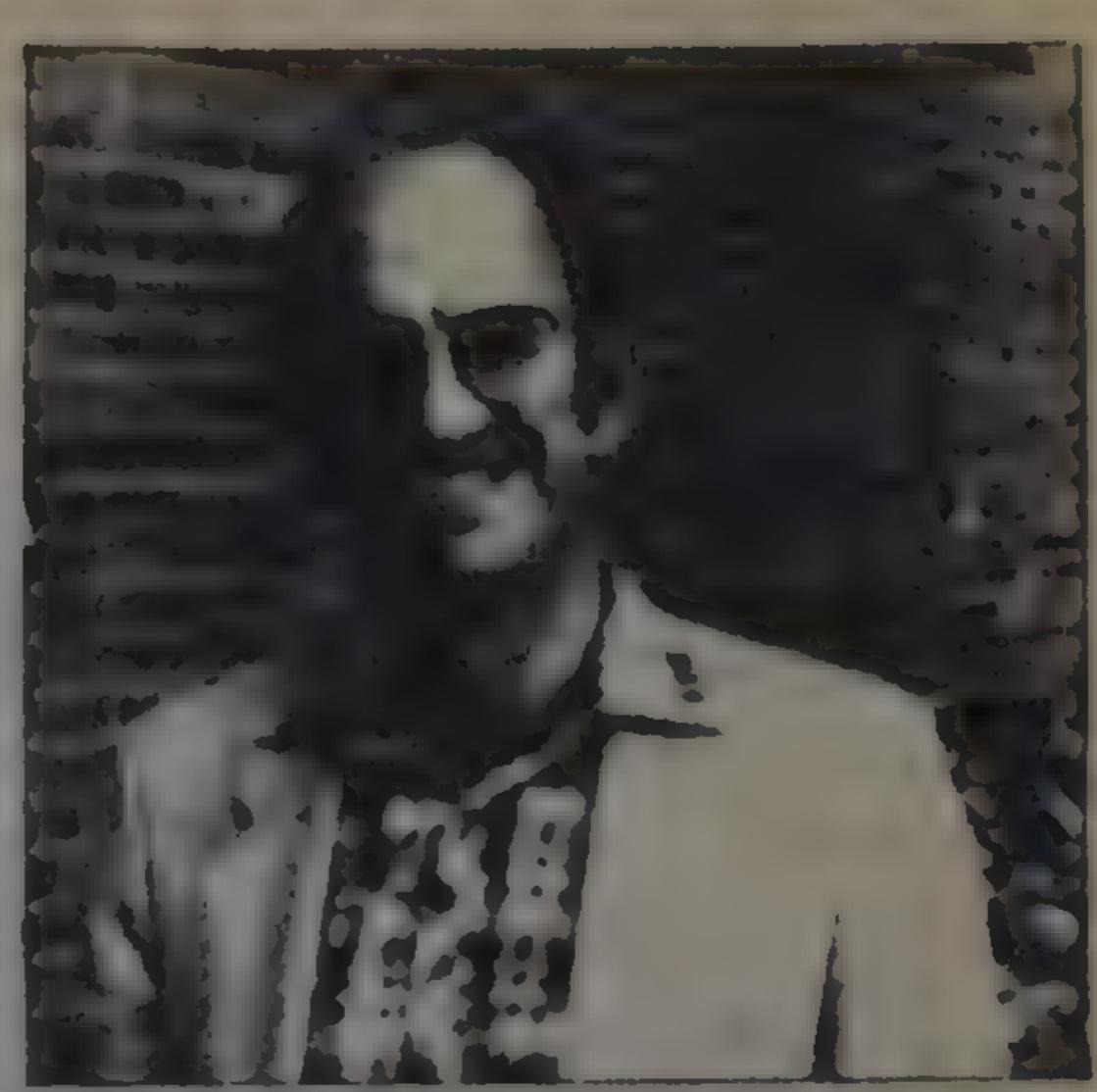
Zimmermann is no lackey of the south African government when he speaks. He belongs to a reformed church which from its beginnings has spoken out against *apartheid* — the Christian Reformed Church in South Africa.

According to Zimmermann, *apartheid* is not so much a heresy as a sin. "It is not so much a theological doctrine as a wrong practice," he added.

When asked whether the resolution of the 1984 Synod of the CRC which condemns *apartheid* theology as a heresy does not address itself to the real problem of *apartheid*, he replied, "I think you're right, although the Dutch Reformed Church of South Africa will feel it is addressed to them."

Zimmermann thought that the resolution might pave the way for the CRC to sever relations with churches like the DRC of South Africa.

As far as the situation in South Africa is concerned, he sees



Rev. Wilhelm Zimmermann from Bloemfontein, South Africa

signs of hope. "There are open talks in South Africa between different races at the highest level. Leaders from different races, including blacks, were invited to give their views on a new plan for South Africa," he said.

These talks resulted in a proposed new constitution for the country, which at the moment provides rights for whites, coloureds and Indians only. "The position of blacks outside the homeland is still under discussion," Zimmermann commented.

He admitted that he has no direct contact with the government and that he is informed by the press of his country. The limitation of this source of information is evident from the fact that he thought that Beyers Naude was under house arrest for contact with communists.

Logjam

... continued from page 10. that adopted by Synod of 1978. This judgment was questioned and the whole matter was recommitted to the advisory committee for further advice.

What happened on Thursday?

The advisory committee foresaw a lengthy process of debate and perhaps a bitter legacy of ill feelings afterwards. It decided to come to Synod with a compromise proposal. It removed any dissimilarity with the decision of 1978 so that the question of ratification was no longer a matter that could be questioned. They added the phrase "provided that their work is distinguished from that of elders."

The logjam had been broken. The remaining motions passed quickly with a majority of 102 to 51. It was Thursday morning, 11:30 in the year of our Lord 1984.

Move to cut church ties

A. James Heynen

After the synod condemned biblical and theological defense of *apartheid*, the assembly took up a request for the Christian Reformed Church to sever relationships with the Gereformeerde Kerk in Suid Afrika, a South African denomination with historic ties to south African defenders of *apartheid*.

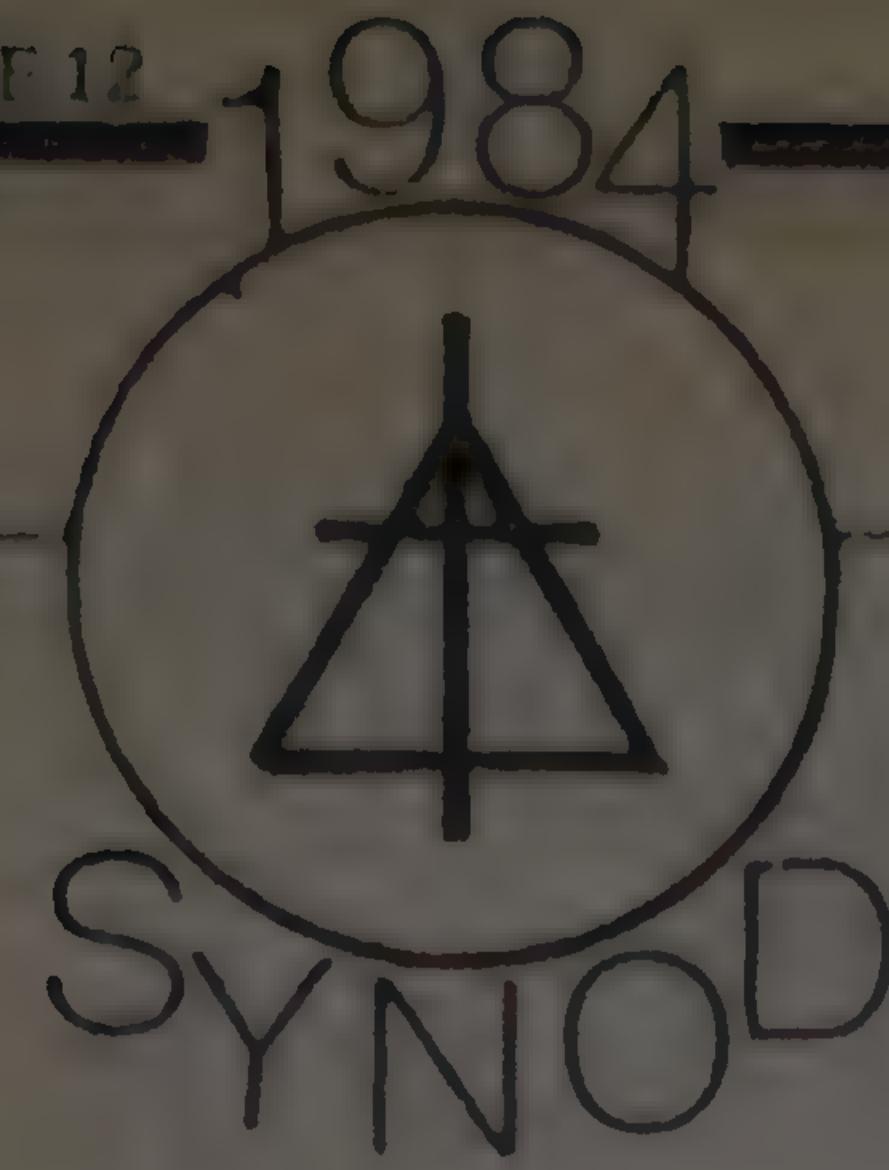
Synod's advisory committee that had considered the proposal recommended no action at this time.

The committee reported that the 1983 Synod had "put this matter in the hands of the Interchurch Relations Committee, which is in the process of dealing with it."

"It would be premature to take action before the committee has made its recommendations," said the committee report.

After a move to send the

report back to the committee failed, the committee's recommendation — *not to sever ties with the Gereformeerde Kerk in Suid Afrika* — was approved.



CRWRC and CRWM

... continued from page 11.
missionological, and ecclesiastical issues.

The Commission reported to this year's synod that "the unity of word and deed in the service of the Word is required by Scripture." To this, both agencies agree. Problems arise in practical application. It was the opinion of Synod's advisory committee that underlying the specific areas of irritation between the two agencies are two views of the "nature of Christian Ministry," and a certain "clergy-laity tension."

This tension arises largely from the fact that the CRWRC, which is administered by the deaconate, can have no real representation at Synod because only elders and ministers may be synod delegates.

After 5 hours of debate, which included responses from the directors of both agencies and the Commission, ten recommendations presented by the advisory committee were given general approval, which means that the Commission has room to suggest changes to succeeding synods.

A major change will be the establishment of one board for the two agencies. Each agency, however, will keep its own director and identity. Synod also approved guidelines for agency cooperation with other denominations, and the Commission's proposal for the establishment of a unified "field council" with one director in each geographical area where the two agencies are to be working together.

Synod then approved the Commission's proposal to set up an Interagency Task Force which would be responsible for developing plans for the on-field unification of joint ministries.



Rev. Jacob Kuntz, Kitchener (l.) and Dr. George VanderVelde, Toronto, leisurely digest the events of the day, as they prepare for a restful evening.

Tax resisters and the Board of Publications

Marian Van Til

For four years, Paul and Fenna Stoub, members of the Church of the Servant in Grand Rapids, Michigan, have paid all taxes except 50% of their federal income tax. They have withheld that amount as a form of "conscientious objection and resistance" to "American militarism." The Stoubs then donate the amount withheld from the government to organizations committed to peace and justice.

Stoub, a graphic artist whose services are contracted by the Board of Publications, believes that monies owed to him by the Board were sent to the U.S. Internal Revenue Service (IRS) this past May in violation of his conscience. The Board claims it was compelled to obey the law when the IRS placed a lien against monies owed Stoub.

The Stoubs and their congregation asked Synod to overturn the Publications decision on grounds that previous synods have instructed the church to "provide necessary support" to sincere conscientious objectors.

No one doubted the Stoubs' sincerity. After giving Paul Stoub an opportunity to speak, Synod delegates struggled with the dilemma of backing the Board or back the Stoubs. Delegate Rev. Jim Versluis from Classis Cadillac described

the problem as being "caught between being an adversary of the government and an adversary of a brother in Christ." In speech after speech, delegates paid tribute to the Stoubs' courage and integrity.

Synod finally decided that the Board of Publications had acted properly in paying the IRS "an amount owed by the Stoubs as legitimate tax on their income." In so doing, Synod did not mean to approve or condemn the Stoubs' conscientious objection. Synod made clear the Stoubs are worthy of fraternal, pastoral, and benevolent support by the Christian community.

Synod ended its careful discussion by approving the advisory committee's motion to appoint a committee to "study conscientious objection as it may apply to tax resistance and provide guidelines for the church in dealing with this issue.

Paul Stoub expressed disappointment but not surprise at Synod's decision. "At least we were able to get this before the church," he said. He did not feel the kind of support Synod suggested he was worthy of. I wish that the Board had insisted that the IRS deal directly with me." Of that wish, Board Executive Director A. James Heynen said, "The Board of Publications had no choice."

Press Review

... continued from page 7.
in the afternoon. The Rev. Lamayn, 80 years old, was in fine fettle. Complete with black jaquet in 90° heat. He was to preach that evening for the third time.

Mr. Bell, Mounted Police, is sergeant at arms. He tries in vain to get the delegates back to the floor after coffee time by ringing a ridiculously small

bell. It is so muggy here that even the chipmunks cavort around in the all together. Fortunately Dr. Diekema, president of Calvin College announced that the pool was repaired and ready for us except on Sunday.

Foreign missionaries on home-service and chaplains were presented to Synod on Friday, June 15. A fine corps of servants of the church and our

Lord.

I scanned the Grand Rapids Press and I can report that Gerald and Margaret Bykerk will be wed 30 years on June 18. And if you want really gushy stuff, Hans George Beinhorn and Gabrielle Gramms, both Amway distributors, were united in matrimony before an audience of 5000 West German Amway distributors. That's heavy, big league reporting eh?

Bits of comic relief at synod

► After Joel Nederhood of the Back to God Hour read from his report: "We handle holy things, and we must do so each day without rest," the not so reverend Carl Tuyl rose and moved that the Back to God Hour people be allowed to take a ten minute break each day.

► Elder Godfrey from Classis California South, after a long and tiring debate, spoke into his microphone, "Mr. Chairman, I call to rise for the question."

► First Clerk of Synod the Rev. Howard Spian, after reading into the record a letter of acceptance which ended with "May God bless you" out of habit solemnly added "Amen," then quickly corrected himself, "not Amen but yours truly ...".

► "Mr. Chairman, we would like Wisconsin to go home," called out Rev. Dick Pierik of Toronto. Classis, after the so-manieth time of going through a roll call vote in which Toronto's "4 yes" was promptly followed by Wisconsin's "4 no."

► Overheard in the halls: "Do you kind of think that you would take in a little of Synod?"
"Yes, I kind of took a day off."
"When did you sort of arrive?"
"I came here somewhere in the vicinity of five to eight."
"That's good, I hope you have a not too bad time here."

► Roll call on Thursday morning of the second week: "Thornapple Valley?" "All present, but it's questionable whether two are all here."

► The longest bit of comic relief came at Synod's testimonial dinner for several Calvin professors and the Board of Publication's James Heynen.

Master of Ceremonies, Hans Uittenbosch did a near-perfect imitation of several delegates at the microphone, Donald Negen of Classis Northern Illinois told jokes that were older than the combined years of service of all the retiring professors, George Vink of Classis Columbia excelled Negen's dig into antiquity for jokes, Jack Reiffer, Second Clerk of synod and organist, sang a heart-rending aria on the motif "Old Mother Hubbard," and Carl Tuyl of Toronto addressed Professor Bastiaan Van Elderen in absentia. He said that he had been asked to do so by someone who had attended his second service. "Ask Carl Tuyl," that person had said. "He is used to talking to people who aren't there."

► Vice-president Hans Uittenbosch, "Mr. Chairman, may I point out an irregularity on the floor of synod? It seems that a form of separatism has manifested itself in that only Classis Toronto has been presented with a bouquet of flowers. Could they please read the card that came with it?"

Rev. Carl Tuyl rose and read the card that had come from a group of Michigan ladies: "Dear brothers, You have represented your sisters well. God bless you."

Remarked Tuyl, "It's not quite according to 1934 but we'll take the blessing anyway." (Synod of 1934 decided that a blessing may be pronounced only in the worship service).

BW

The air is full of ecclesiastical jokes. What else with all these elders around. Here is one of them: what is an optimist? An optimist is the lady who puts her shoes back on when the minister says: "in conclusion."

Back to the stage in the morning. Headship debate. The minority advisory report has as recommendation 2: "that only man should exercise

primary leadership and direction-setting in the home and the church ...". Recommendation 1, however, reads: "that Synod grant the privilege of the floor to Mrs. Thea B. Van Halsema."

Don't laugh out there, this is serious business.

Carl D. Tuyl

Feature

Skeleton out of the closet: wife battering

(Part 2)

Ineke Parlevliet

In three previous stories entitled "Women in crisis" (Jan. 20, Feb. 17, Mar. 23) Ineke Parlevliet presented actual case studies, slightly modifying the information to protect the name and identity of the persons involved. In this series of three shorter articles she will examine the phenomenon of wife battering, taking a look at the traditional view of the role of the wife and asking the question, "Who are these wife batterers?" and discussing four forms of wife battering.

Who are these wife batterers?

He could be your neighbour next door, your doctor, M.P., the man at your gas station, a member of your church congregation, your store manager, army captain, your co-worker at the assembly line, in short, it could be anyone. Rich, poor, high, low, black, white, educated, illiterate, they all have abusive, violent husbands among them. Yet they all share certain characteristics.

Their main characteristic is that they have a great need to control people and situations. They want to be "in charge." And they are.

Man in our society has traditionally received the right to make and enforce the rules within a marriage. He is the head of the house and he often sees his wife more or less as an extension of himself, instead of as a separate individual with her own uniqueness, personality, brains, talents, ideas, dreams and what not. She is still to a certain extent his "possession."

I am in control

The rules the wife batterer is setting embrace all the aspects of his marital and family life: his wife's work in the house, her care for him and the children, the maintenance of the household, her social life and her contacts through work outside of the home or with her family, which often leaves her very little freedom or no freedom at all.

When his authority and control is being challenged by his wife or threatened, she'll suffer the violent consequences. The standards the husband sets for her are most of the time impossible to comply with. "He was angry with me because the baby cried half of the night. She was teething, but my husband said that it was my fault as I didn't know how to handle kids," one woman said. "So he showed me how to handle them and he beat me up."

Often, too, the given orders are so vague that no matter what, the wife is always in the wrong. "He wanted me to have his suit cleaned," another said, "so I took it to the cleaner. But then he pushed me around later on as he accused me of being lazy and blowing his money. He had meant that I should clean his suit myself."

It is fair to say that all wife batterers have a deep-seated feeling of insecurity, which they

try to compensate with an "I am in control" attitude. Their frustrated desire to exercise absolute control over their wives' behaviour must camouflage their inability or unwillingness to deal in a responsible and positive way with the demands their marriage and family lives make on them. Yet they rarely define control in terms of "self-control."

A question of manliness

In general men are stereotyped as being "masculine," which suggests that they must not show their feelings of insecurity, hurts, griefs, tenderness, etc. That's why it is so extremely difficult for a man to say "sorry," even when in his heart he is. An insecure man feels that by voicing his apologies his male ego is being hurt. And he can't allow that, for his ego is already poor enough as it is, though he refuses to admit that.

On the other hand, aggressive and violent behaviour is a symbol of "manliness." Just watch the T.V. shows and the cartoons, read the newspapers, even the jokes and advertisements — they often seem to suggest that violence is the way to solve problems.

Consequently, in order to be masculine, the wife batterer must show anger to solve his difficulties and to boost his ego. In short: a wife batterer is in essence an insecure and angry man, who uses violence as a means to cope with stress and problems.

Wife battering is a learned behaviour, a learned response to stress. How people react to stress in their lives depends largely on what they have learned in the past and how they deal with certain cultural and social views about their own sex roles. Childhood experiences play an important part here.

Safe expression of stress?

It is not surprising that a high percentage of wife batterers have been battered themselves as children and/or witnessed physical abuse between their parents. Having been a victim of parental abuse in their childhood, these men learned that it is appropriate to hit those they love for their own good, and that the physically strongest family member is the judge of what is good for others.

They have also learned that the safest place to strike out is in



Who? "In short, it could be anyone."

the family. Even when these men are aware that the source of their stress lies elsewhere, for example in their jobs, they usually don't explode at work, but at home. After all, if you beat up your boss or co-worker, you may lose your employment. They seldom fear that their violence against family members may also result in traumatic consequences for themselves as well as for those they abuse.

Stress may be the result of job difficulties, unemployment, money problems, racial conflicts, illness, marital disagreements. These may trigger off a violent explosion, but it is not the stress itself which causes the abuse, but the batterer's inability to cope in a mature way with the ups and downs of life.

Alcohol, too, may ignite his smouldering anger into a fiery outburst of assault, but again it is not in the first place the alcohol itself that is to blame. The man's own feelings of insecurity and hidden anger make him grab for the bottle as a crutch to show his family that he is in charge and the master in his castle. In about 50% of the cases wife beating is connected with alcohol abuse.

Many forms of denial

But again: the drinking wife batterer drinks to beat, he doesn't beat because he drinks. Booze is a scapegoat used at times by the batterers as an excuse for their behaviour. "I was drunk. I didn't know what I was doing." Yet whether they knew what they were doing or not, they are still accountable and responsible for their actions.

Another cop-out is a flat denial that they beat their wives,

or they either blame their wives or minimize the assault or both. "It was just a little push. I couldn't help it that she fell down the stairs."

Because of their denial of the real problem, that they themselves are at fault, it is very difficult to have wife batterers consent to therapy. Denial is their cloak of protection. It is a scary thing to admit to yourself and others that your behaviour towards those you love is brutal; it erodes your last vestige of self-esteem. And who — without the grace of God — can face all this guilt and remorse? Not many have the courage to do that and consequently not many are willing to go voluntarily for intensive counselling and

treatment.

If they stay in a treatment program, and very few do without a court order, some men reach a kind of self-awareness that results in a more pacific nature. But the road is hard and long and society's support system for them still leaves a lot to be desired.

Ineke Parlevliet is a social worker living in Niagara Falls, Ont.

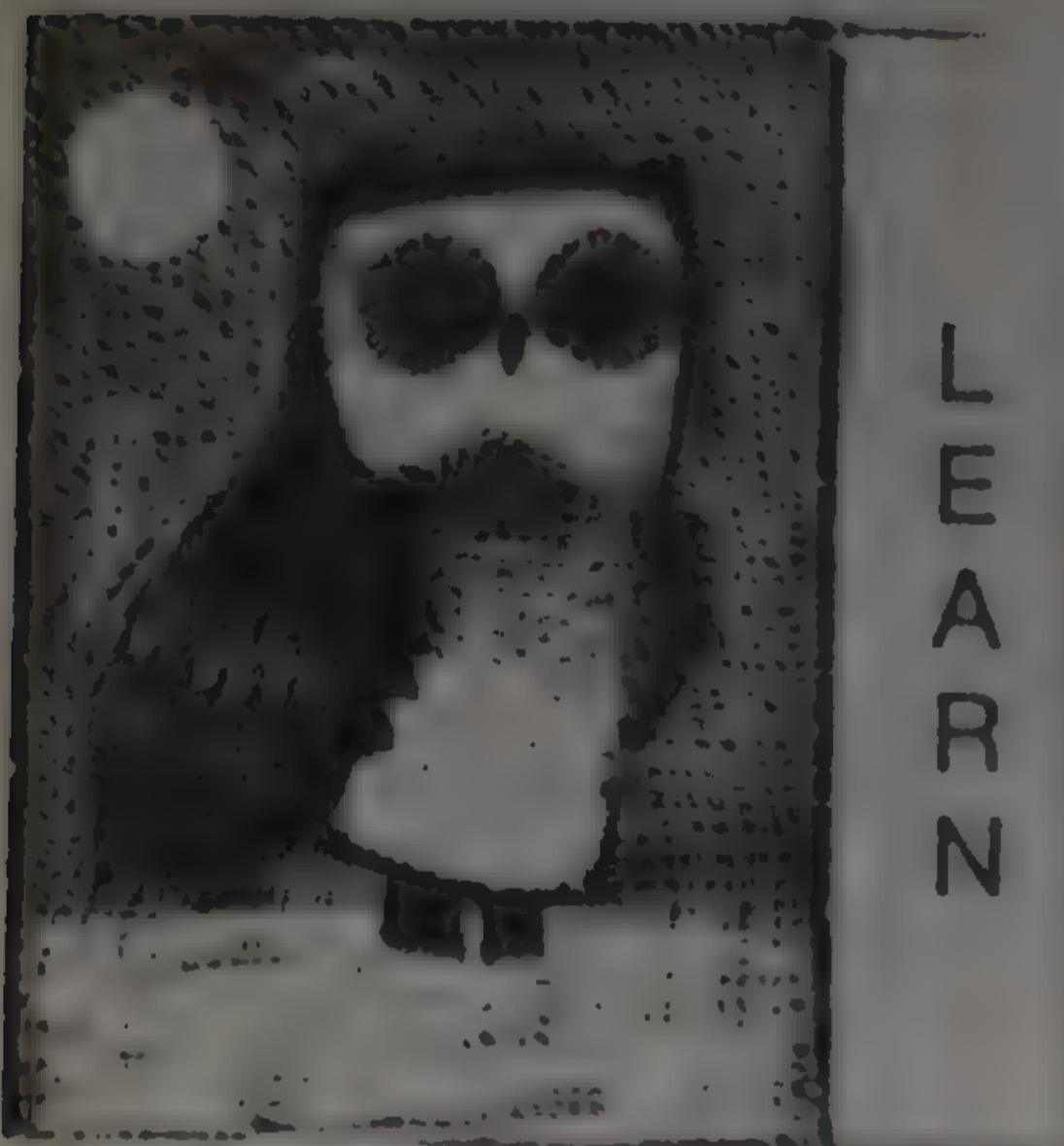
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Camping anyone?



Are you making plans for the summer yet? Camping should be on everyone's agenda. There are all sorts of ways to go camping. Let me describe a few to you.

Backyard camping is one of the best ways to learn some basic camping skills. Invite a friend over and pitch a tent in your own backyard. Ask your parents if you can sleep there overnight. You can practise some outdoor cooking, go for a hike, care for your "campsite" or just learn to be on your own.

Daycamping is fun too. Pack a lunch and some snacks and take a hike in the woods. If you live near a river or a lake, you might be able to take along a fishing rod.

Bicycle camping is like daycamping, except that you're able to go a little farther in a shorter time.

Campground camping: Some of you may even be fortunate enough to go on a camping trip to your favourite provincial campground with your family. You can help your

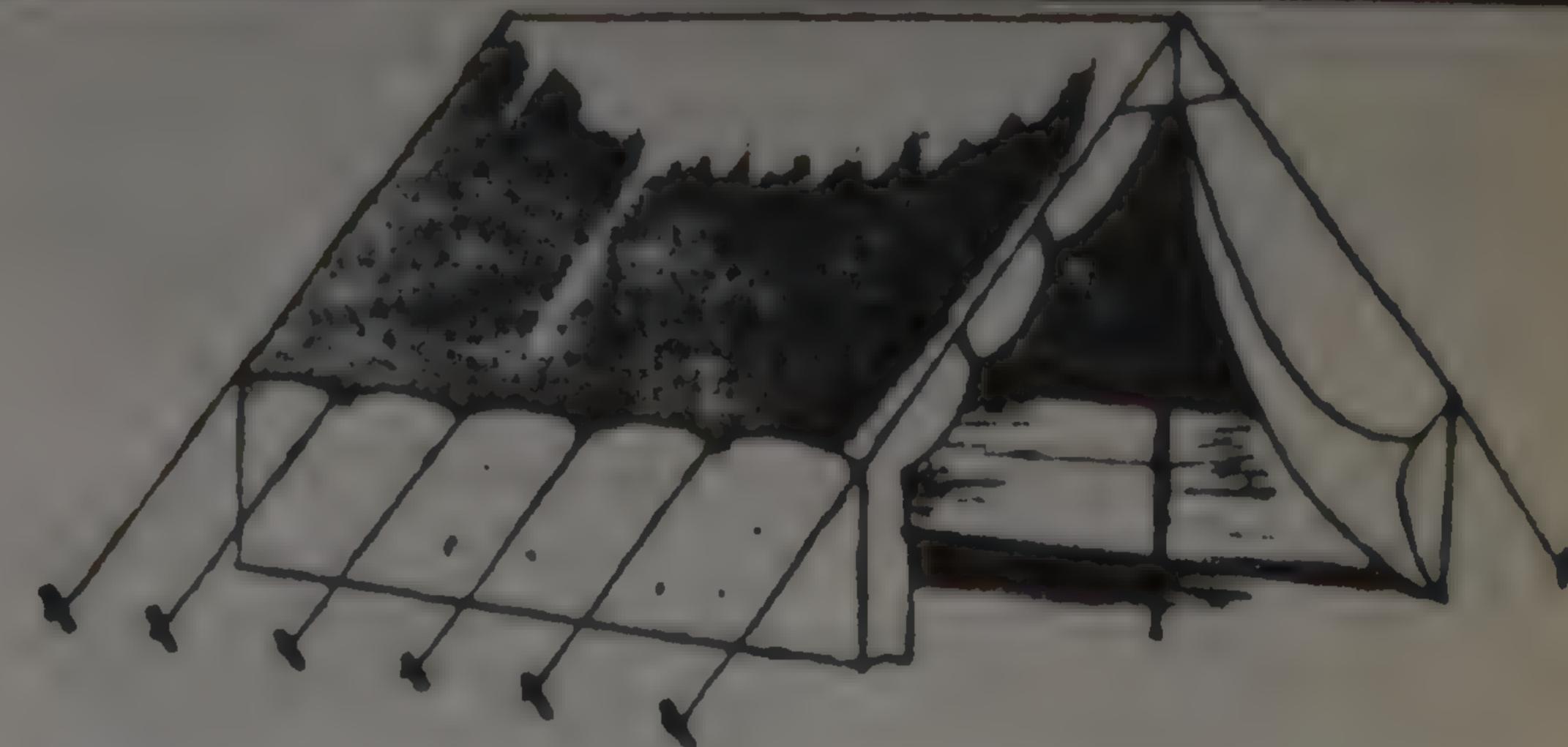
family decide which supplies you'll take along.

Equipment is a very important part of any type of camping you go on. It's no fun camping in the rain if you're not prepared for it.

Today you can buy all sorts of fancy camping equipment. However, most of the things you'll need are in your own home. Be sure to take just what you will need. If you pack too much your knapsack will prove too heavy or the family car's trunk too small.

Your basic equipment for any type of camping should include a first aid kit, a jug or canteen for drinking water, food, cooking kit and eating utensils, matches, knife, compass, insect repellent and a backpack. If you go camping overnight you'll need to include a tent, a light, bedding, a toothbrush, toothpaste, a comb and extra clothing.

One of the most important camping skills you could possibly learn is how to read a compass. Find a library book or



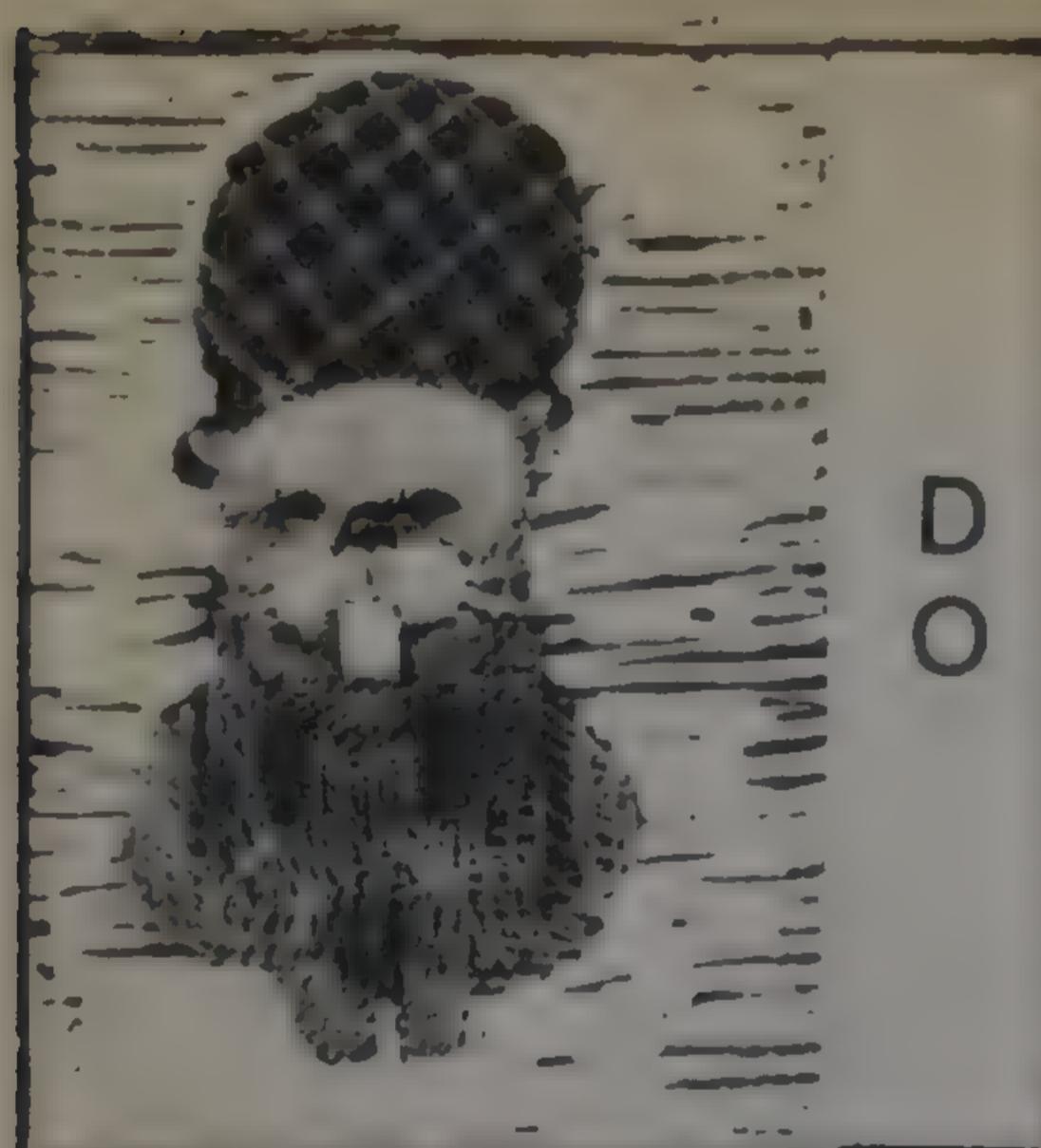
a friend who knows how to use one. Practise with it until you can use it well. Remember, even the best compass is worthless unless you know how to use it. An accurate compass is always right; with proper use you'll never get lost on a camping trip.

If you should get lost while camping, would you know what to do? First of all, don't panic. Sit down and think things through calmly. Secondly, stay where you are so that searches will be certain to come past you. If you must move, leave a marker of some sort so that the searchers will know where you've been. For a marker, you might make a pile of stones or twigs, tie your handkerchief to a tree, or carve

your initials in a tree if you've got a knife. If you find a stream or a river, it's a good idea to follow it downstream; it may lead you to a road.

When you are finished your campout, leave your campsite even neater than when you arrived. Dispose of your garbage and make sure the fire is out. That way you can leave the environment neat, clean and attractive looking.

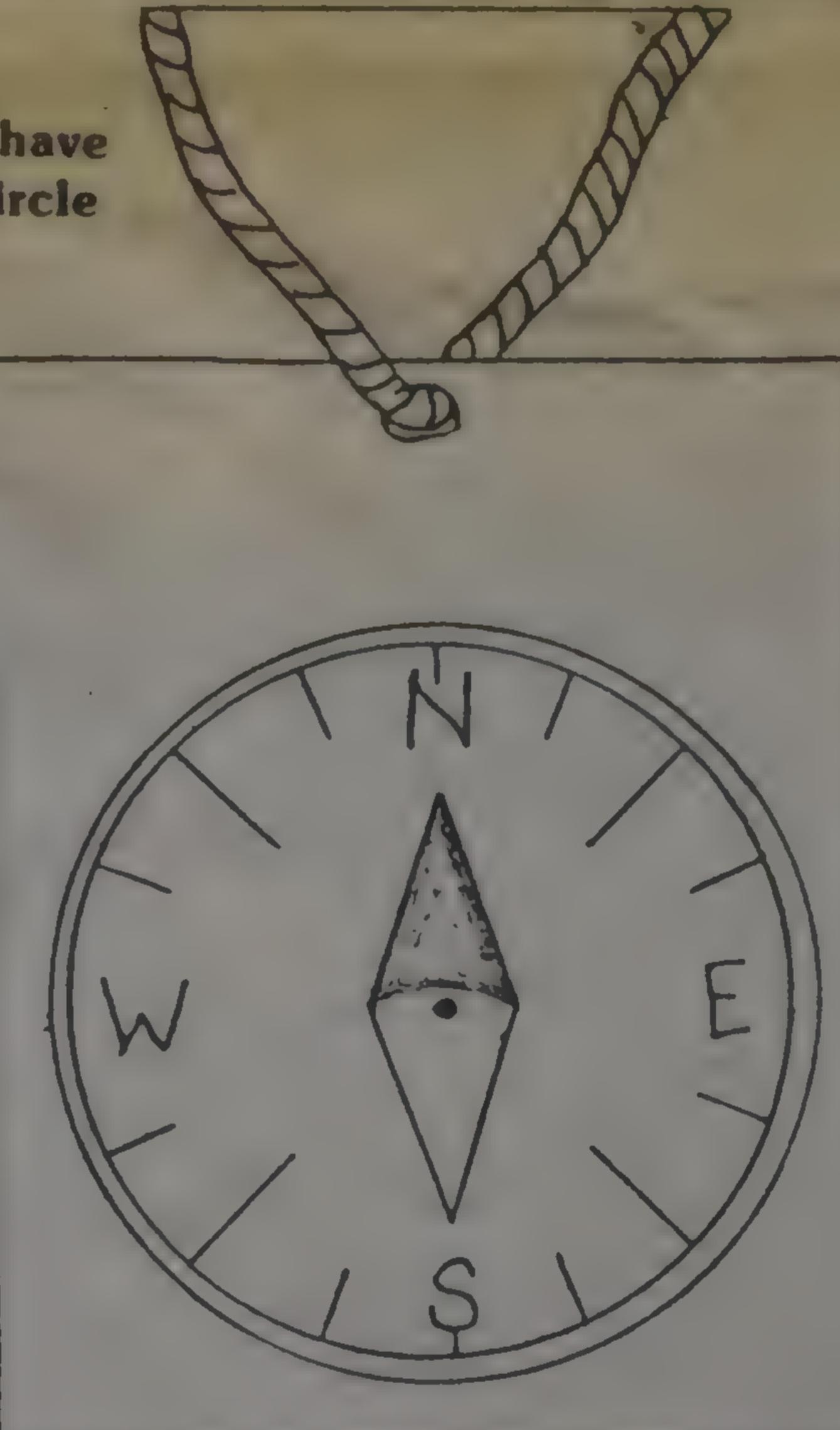
No matter what kind of camping you choose this summer, it's a great way to enjoy the outdoors



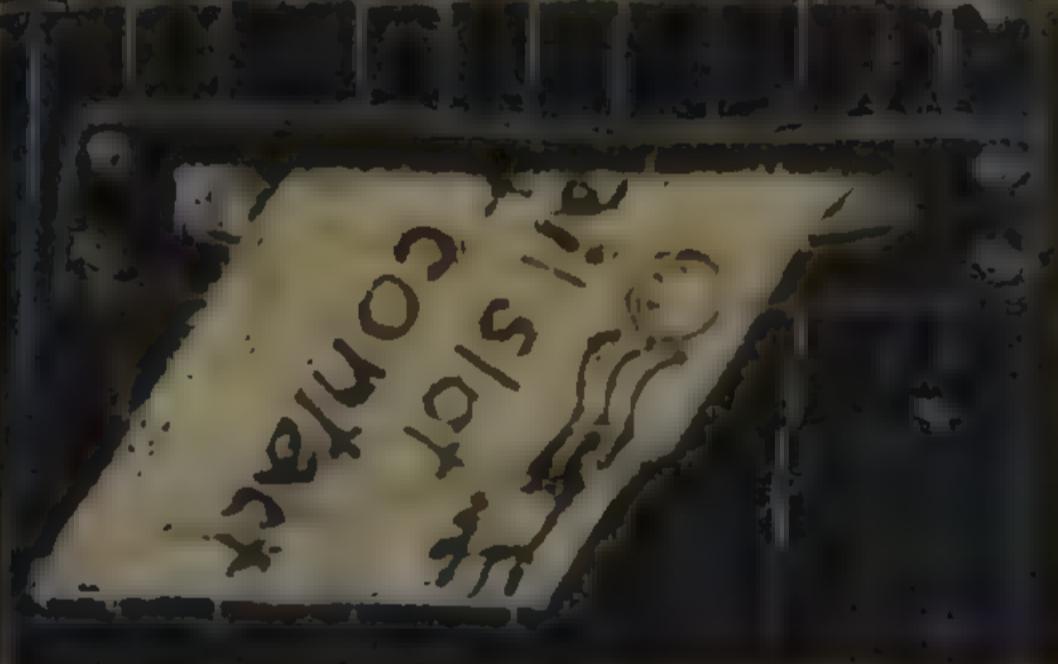
Camping fun

Unscramble the words in each column. All the words have something to do with camping except for one. Put a circle around it.

apcm _____
iste _____
smpcoas _____
keih _____
irtla _____
ranlnte _____
xea _____
erya _____
cakp _____
nefik _____
rife _____
tnte _____



mail slot

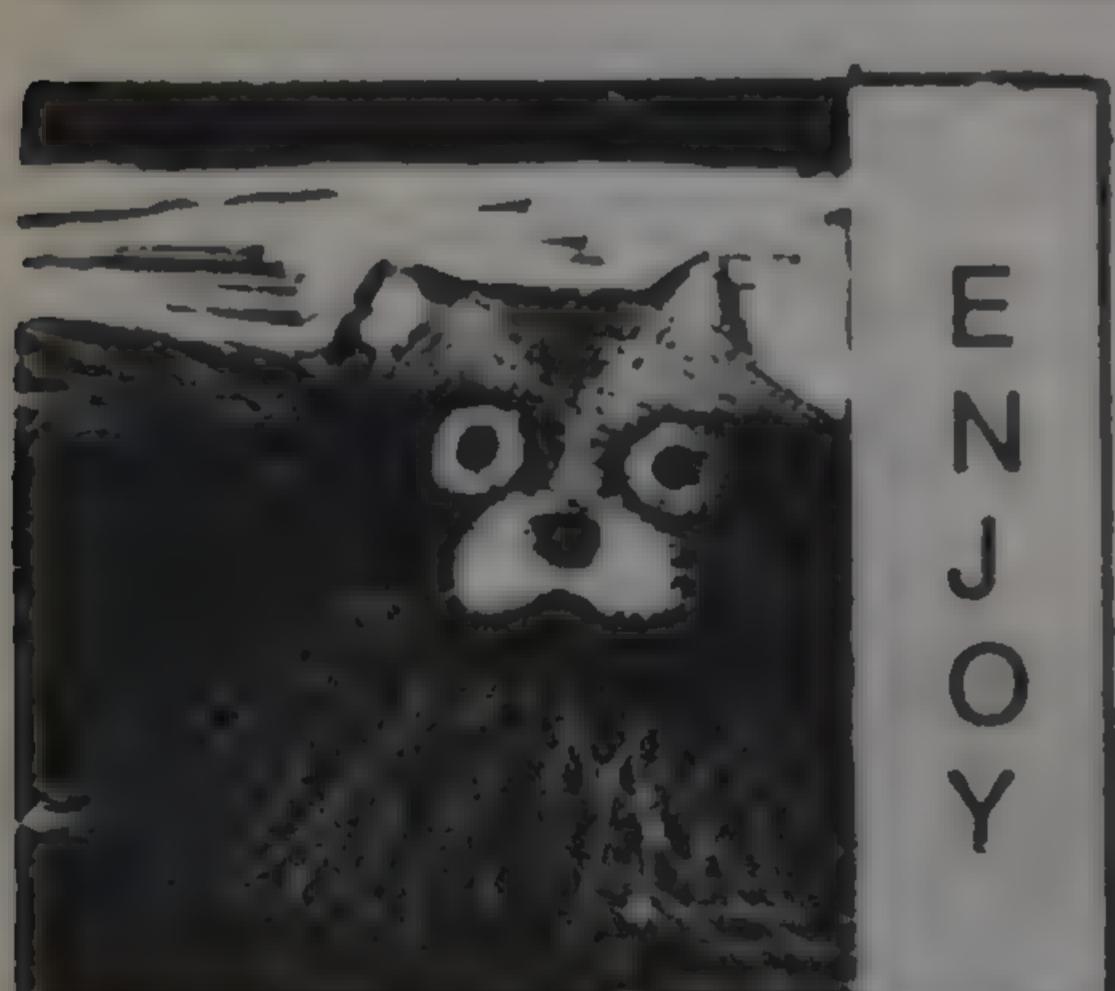


Hey kids,

With the summer holidays here I began thinking about camping again. I found several good books on camping in the library. They talked about the kind of equipment you'd need, how to build campfires, what foods to eat, how to handle an emergency and many other important things you need to know when you're camping.

If you belong to a group like cadets or pioneer girls, you'll probably learn some camping skills and possibly even go on an overnight campout.

Have you had any interesting camping experiences? Why not write to the 'Mailslot' and tell us about them? Send your letters to **Mailslot, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3**



Old Bill (part 2)

Days and weeks passed slowly by. From time to time I'd see Old Bill's sister picking up the mail at his place. When I'd ask her, she never gave me any straight answers as to when Bill would be back.

Something was missing from my day without Bill and I was lonely. Once I thought I'd try out the kite with a bunch of kids. We managed to get it up and it even danced for us. But it wasn't the same without Old Bill to cheer us on.

One dark, dreary morning

Bill's sister knocked at our door. There was laughter in her eyes that I'd never noticed before.

"This is for you," she smiled, as she handed me a white envelope. My heart skipped a beat as I recognized Old Bill's handwriting. "He's coming home tomorrow, but he wanted you to read this first."

"Thanks," I replied, and rushed up to my room the minute she left to read the letter. When I read the part about probably not walking again, my eyes pricked and stung as I fought to keep in the tears.

"But," continued the letter, "No doctor is going to tell me I can't walk. I'll show them. So what do you say Squirt, I'll need all the help I can get to get me on my feet again? Can I count on you?"

I didn't know exactly how to help, but I'd do whatever I could, that's for sure.

The day after Old Bill came home, the neighbourhood kids

and I went to welcome him back with a huge cake my mom baked. We had a good time, laughing and catching up on neighbourhood news. Old Bill was cheery as usual. But I felt strange and sad inside seeing him sitting in that wheelchair. I wondered if he felt that way too.

He told us that the doctors said there was only a small chance he'd walk again, and that after only a great deal of practice. We all volunteered to take turns coming by each day. Everyone talked at once setting up a schedule and figuring out ways to make things fun for Bill while he was cooped up indoors.

I was the last one to leave. Old Bill was tired, his sister said and he needed to rest.

"It's great to see you again, Squirt," he called out as I opened the door, "I was awfully bored in the hospital."

Over the next while, one or two of us would always go over to Bill's house after school as we'd promised. We'd help him out of his wheelchair ever so slowly. One of his hands would lean heavily and shakily on his cane and the other would press down on our shoulders. You could see that it took all of his energy and strength to limp the four steps from his chair to the counter.

"What's the matter with you kids?" he asked one day when we told him we hadn't skipped stones or flown the kite in ages. "Did you forget everything I taught you? Get out there and

tell me whose stone skips the farthest!" Pretty soon we were racing back to Old Bill's after a day in the park to tell him how long we'd kept the kite up or to show him the fat juicy worm we'd dug up.

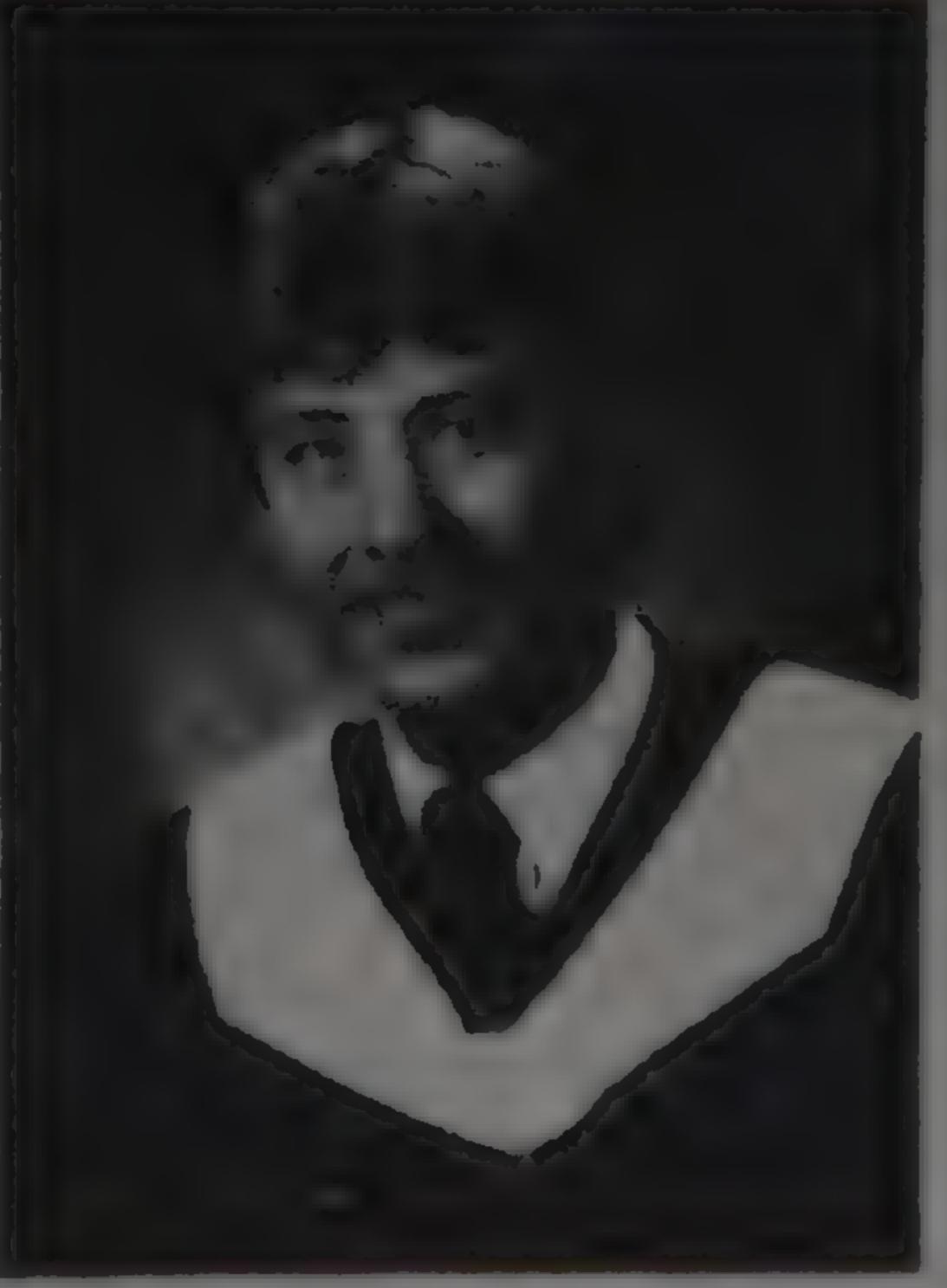
Summer days grew shorter as autumn approached. The leaves turned colours and soon the first snowflakes fell. All through the long winter we'd visit Old Bill and practise

Continued on page 20...

Classifieds

Classified Rates	Marriages	Marriages	Obituaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Tear-sheets will be mailed only upon request.	KIKKERT-KERKHOF: In the spirit of Christian joy, we, ANITA and BILL, together with our parents, Mr. and Mrs. Ralph Kikkert of Grimsby and Mr. and Mrs. Jack Kerckhof of Burlington are happy to announce our forthcoming marriage. The ceremony will take place, the Lord willing, on Saturday, July 7, 1984 at 11 a.m. in the Mountainview Chr. Ref. Church of Grimsby. Dr. H. Vander Plaat officiating. Future address: 843 Lincoln Ave., Beamsville, ON L0R 1B0 "He has made everything beautiful in his time" (Eccl. 3:11a). Kenn Moore Kathy Kingma and and James Julie celebrate their marriage uniting their families Saturday, June 30, 1984. First CRC of Vancouver. Rev. B. Tuininga and Rev. H. Numen. Address: 136 Voyageur Dr., Pr. George, BC	VRIEND - DE JONG: Margaret Vriend and Herman and Stiny de Jong are very happy to announce the marriage of their children, PHILIP ALAN and GERINE CHRISTINA. The ceremony will take place, the Lord willing, on Saturday, July 7, 1984 at 3 p.m. at the Ball's Falls Conservation area chapel. Mailing address: R.R.1, Jordan Station, ON L0R 1S0 Future address: Pittsburgh, Pennsylvania.	Early Saturday morning, June 9, 1984, our Lord called home to himself, JOHN WESLEY BULT Beloved husband of Jane. Loving father to: Henry & Grace Bult (Lammers) — Brampton Arjan & Lena Bult (Roos) — Peterborough Wesley Bult — Brampton Dear brother to Anton and Lien van Asselt (Bult) — Netherlands Dear grandfather to Jan, Robert, Dennis and Michael Bult — Peterborough The funeral was held at 2:00 p.m., Tuesday, June 12 in the Immanuel Chr. Ref. Church in Brampton. Pastor Jake Kuipers led the service and meditations — "You are mine!" "Fear not, for I have redeemed you; I have called you by name, you are mine" (Isaiah 43:1b). Home address: 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2	On June 11, 1984 the Lord took home, our beloved brother and brother-in-law, SIPPE HIBMA Dick & Janny Hibma — London Judy Hibma — London Alice Hibma — Strathroy De vrouwen vereniging, "Rondom God's Woord" betuigt haar hartelijk medeleven aan Mrs. Sjoukje Reulinck en familie met het verlies van haar man, FREDERICK REININK de vrede Gods, die alle verstand te boven gaat, zal u harten en uw gedachten beheeden in Christus Jesus! Phil. 2:7. Moge dit hun tot troost wezen, in deze dagen van droefheid. Bethel Chr. Ref. Church Society, Listowel, Ont.
Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311	Thanks	Anniversaries	Obituaries	Obituaries
MIEDEMA: I would like to thank all my children, grandchildren, great-grandchildren, relatives and friends, for your many expressions of love, on the occasion of my 85th birthday. It was an unforgettable day. Above all, I thank our heavenly Father for his faithfulness in the years past and trust him to allow me to go on, in his strength. Mrs. A. Miedema, White St. Apartments, #114, St. Catharines, Ont.	LEENSTRA-CAPON: Mr. and Mrs. Fred Leenstra are pleased to announce the forthcoming marriage of their daughter MARGARET JANE to KENNETH JOHN, son of Mr. and Mrs. John Capon. The ceremony will take place, D.V., on Monday, July 2, 1984 at 2 p.m. in the Smithville Chr. Ref. Church. Rev. H. Lunshof officiating. Future address: 15 Bishop Ave., Willowdale, Ont.	1954 July 2 1984 We are pleased to announce that, the Lord willing, we will celebrate our parents' 30th Wedding Anniversary on Monday, July 2. We love you Mom and Dad, and we thank the Lord for giving us Christian parents.	Op Dinsdag 12 Juni nam de Heere tot zich in zijn heerlykheid ons getrouw en geliefd medelid, GERHARDUS COUPERUS Onze bede is, dat God zijn vrouw en kinderen en kleinkinderen mag sterken met de vlijde wetenschap dat hij nu juicht voor Gods troon. De Jeugd van Vroeger, Chr. Ref. Church, Trenton, Ont.	On Monday, June 4, 1984, the Lord called unto himself, our dear father, grandfather and great-grandfather, FRANK ZANDBERG Husband of the late Jean Visser at the age of 77 years. Dear father of: Dick & Marie Zandberg — Aggasiz,
VAN DER SCHEER: We would like to thank everyone who expressed their Christian love and sympathy in the death of our dear son and brother on May 28, 1984. Henry and Ann Van Der Scheer Catherine and Jake	REYNEVELD-VANDENENDE: With great joy, Mr. and Mrs. J.W. Reyneveld of Arvin, Calgary, and Rev. and Mrs. A. VandenEnde of Strathroy, Ont., wish to announce the forthcoming marriage of their children, BEATRICE and TONY. The ceremony will take place, the Lord willing, on July 7, 1984 at 4:30 p.m. in the Congregational Church, Arvin, Calgary. Pastor Tony VandenEnde officiating. Future address: 101-340 4th Ave., N.E., Calgary, Alta.	1939 June 28 1984 Wedding text: Ps. 25:12-13. With thankfulness in our hearts, we are glad to announce the 45th Wedding Anniversary of our parents.	"The Lord gave and the Lord has taken away; May the name of the Lord be praised" (Job 1:21b). JANELLE JOY METSELAAR On June 7, 1984, the Lord took unto himself our precious daughter and sister, Janelle. Although she was only with us for two days, we will always cherish her. Parents: Dick and Tina Metselaar (Breeuwsma) Brothers and sister: Bradley, Chad, Jolene. Home address: 2177 Confederation Rd., Sarnia, ON N7T 7H3	BC Jetske & George Vanderdeen — Smithers, BC Karl & Judy Zandberg — Prince George, BC John & Pearl Zandberg — Chilliwack, BC Sid & Hennie Zandberg — Smithers, BC Harold & Antje Zandberg — Smithers, BC Susan & Theo Braak — Abbotsford, BC Henry & Tally Zandberg — Smithers, BC Andy & Jeanette Zandberg — Smithers, BC Ida & Bill Bowman — Abbotsford, BC Jean & Pete Karsten — Box 2043, Smithers, BC 43 grandchildren and 3 great-grandchildren. "Come to me, all you who labour and are heavy laden, and I will give you rest" (Matthew 11:28).
Births	KEMPER: We, Ted and Liz give thanks to God for entrusting into our care a beautiful baby girl. ALISHA DANIELLE arrived on June 8 at 8:13 p.m. weighing 7 lbs. 2 oz. A baby sister for Benji, Brian and Dennis. Proud grandparents are Mr. and Mrs. J. Bruining of Frelton, Ont. and Mr. and Mrs. J. Kemper of Waterdown, Ont.	TERMORSHUIZEN-DAMM: Mr. and Mrs. Arnold Termorshuizen and Mr. and Mrs. Peter Damm, are pleased to announce the forthcoming marriage of their children MARIAN JOYCE and LOUIS PETER. The ceremony will take place, the Lord willing, on Saturday, July 14, 1984 at 3:00 p.m. in the Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. Henry Jonker officiating. Future address: 210 Victoria Ave., Vineland Station, ON L0R 2E0	Clinton Caledonia 1959 July 3 1984 With joy and thankfulness to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents.	1924 1984 JOHN VAN DYK Then I heard a voice from heaven say, "Write: 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them" (Rev. 14:13). Our dearly loved husband, father and grandfather was called home to be with his heavenly Father on Sunday afternoon, June 10, 1984 after a lengthy stay in hospital. Husband of Mary Van Dyk (nee Moll); father and grandfather of: Klaas & Ann Stel; Christy, Sharon, Maria, Holly, Rachel Jerry & Mary Van Dyk; Sarah, Rebecca, Joanne, Jonathan, Joshua, Bethany Curtis & Jane Van Dyk; David, Michael, Andrew, Cathy, Jennifer, Paul Henry & Mary Van Oist; Jeffrey, Karen, Michelle, Lisa Richard & Irene Van Oist; Laurie, Eric John Van Dyk & Helen Kamstra Jim & Dorothy Armstrong, Annette, Andrea
VANDER DEEN: Richard and Barb give thanks to the Lord for his double blessing with the birth of our twin daughters, KAREN GRACE and SARAH JANE. They were born on May 27, 1984. Two little sisters for Michael Scott. Proud grandparents are Mr. and Mrs. Ipe Vander Deen and Mr. and Mrs. Clarence Dekker. R.R.#5, Strathroy, ON N7G 3H6	ZUIDHOF-REITSMA: Mr. and Mrs. Bill Zuidhof of Lacombe, Alta. and Mr. and Mrs. Jack Reitsma of Smithers, BC are pleased to announce the forthcoming marriage of their children TERESA and FRED. The ceremony to take place, the Lord willing, on Saturday, July 28, 1984 at 3 o'clock at Smithers Chr. Ref. Church. Rev. H. Bierman officiating. Future address: Box 3684, Smithers, BC V0J 2N0	JACK AND TINA SYTSMA (nee Geertsma) May the Lord bless them in the years to come. Love and best wishes from their children: Michael & Grace Koopman — Stoney Creek On July 7, 1984, Open House will be held from 2 p.m. until 4 p.m. in the York Chr. Ref. Church. Home address: R.R.#3, Caledonia, ON N0A 1A0	Interment followed at Queens Lawn cemetery. Those wishing to express their sympathy may do so by making a memorial donation to the Canadian Cancer Society. Arrangements entrusted to the Stonehouse-Whitcomb Funeral Home, Grimsby, Ont.	"One thing I have asked from the Lord, that I shall seek, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to meditate in his temple" (Psalm 27:4)
VAN MAAR: "Every good gift is from above" (James 1:17). We give thanks to the Lord for entrusting to us a healthy son, MATTHEW STANLEY, born on April 19, 1984, weighing 3 lbs. 10 oz. With great joy we welcomed him home on May 28, 1984. Sharing our happiness are his grandparents Mr. and Mrs. Stan Vander Wal of Varna, Ont. and Mrs. T. Van Maar of Holland, and great-grandparents Mr. and Mrs. J. Vander Wal of Wyoming, Ont. Fred and Arlene Van Maar, R.R.#2, Goderich, ON N7A 3X8	Marriages	Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of <i>Christian Parents</i> .	Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact , 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.	C.C. Classifieds bringing the Christian community together.

Classifieds

Obituaries	Graduation	Help Wanted	Travel	Travel
<p>The consistory and congregation of the Mountainview Chr. Ref. Church, in Grimsby mourn the death of elder,</p> <p>JOHN KAMPS</p> <p>His service as elder and witness to the grace of God is deeply missed. We express Christian sympathy to his wife, Adriana and his children. May the Lord comfort and sustain them in their sorrow.</p> <p>On June 13, 1984, the Lord took unto himself, after a lengthy illness, our dear son-in-law and brother-in-law,</p> <p>TINUS VANDEN BERG</p> <p>52 years of age.</p> <p>Beloved husband of Tiny VandenBerg-Steenbergen.</p> <p>"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5:1).</p> <p>M. Steenbergen — Hummel, Koekange, Holland</p> <p>Tim & Ann Steenbergen — Burnaby, BC</p> <p>Roell & Wieger Koops — Koekange, Holland</p> <p>Jenny & Willem Dekker — Almelo, Holland</p> <p>Dien Hessels — Dwingeloo, Holland</p> <p>Ernie Steenbergen — Penticton, BC</p> <p>Lammie & Henry Rumph — Grimsby, Ont.</p> <p>Swansea & Gerry Fluit — St. Catharines, Ont.</p> <p>Hennie & Hilbert DeRoo — Mt. Brydges, Ont.</p> <p>Flyje & Tieme van Dijk — Ruinerwold, Holland</p> <p>Roelof & Janny Steenbergen — Koekange, Holland</p> <p>Lutina & Henk vander Veen — Aalsmeer, Holland</p> <p>and families.</p> <p>The Lord took to his heavenly home,</p> <p>JOHN DE GROOT</p> <p>in his 86th year, on June 8, 1984.</p> <p>Dearly beloved by his wife Jantine De Groot (nee Broekema).</p> <p>Dearly beloved father of:</p> <p>John De Groot & Inge — Edmonton, Alta.</p> <p>Cor & Jean De Groot — Port Lambton, Ont.</p> <p>Emma & Cas Verbeek — Woodstock, Ont.</p> <p>Jenny & Bill VanderVeen — Niagara Falls, Ont.</p> <p>Bill De Groot & Germaine — Cornwall, Ont.</p> <p>Dear grandfather of 26 and great-grandfather of 19 grandchildren.</p> <p>Mr. De Groot, together with his wife, lived the last years of his life at Shalom Manor in Grimsby. Funeral services were held in Niagara Falls on Monday, June 11, 1984, with Rev. Jan Pereboom officiating.</p> <p>"Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live" (John 5:25).</p>	 <p>K. Thomas E.J. Veenstra graduated from the University of Western Ontario, June 11, 1984. Tom majored in Honours Physical Education and specialized in French as well. Tom will be attending Althouse College next fall. Tom is the eldest son of Dr. and Mrs. J. Veenstra of Drayton. He is also the grandson of Mr. and Mrs. Alex Cairncross of Kitchener, Mr. and Mrs. P. Veenstra of St. Catharines, and Mr. and Mrs. A. Van Huizen of British Columbia.</p>	<p>Required: full-time child care worker, to live in Adolescent home in Ottawa. Please reply to Box #4813, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3</p> <p>Calvin College and Seminary Vacancy</p> <p>At its May, 1984 meeting, the board of trustees, Calvin College and Seminary, declared a vacancy in the field of Old Testament Theology. Created by the retirement of Professor Marien Woudstra at the end of the 1984-85 academic year, the vacancy is to be filled in September, 1985. Consistories and classes of the CRC are invited to recommend candidates for the opening by October 15, 1984. Correspondence concerning this opening should be addressed to James A. De Jong, President, Calvin Theological Seminary, Grand Rapids, MI 49506.</p> <p>Needed: Licensed body man, with collision experience. This is a permanent position. Apply at Sparkle Auto Body, 15 Queen St., St. Thomas, N5R 3H9, or call (519) 631-6769, and ask for the manager, Mike DeVries.</p> <p>Experienced herdsman for 70-80 cow dairy herd; 50 miles south of Calgary. Alta. modern house in separate yard available. Phone G. Top, 403-395-2106.</p>	<p>Travel</p> <p>MENNO TRAVEL SERVICE</p> <p>"Your First Stop to Anywhere in the World"</p> <p>Lakeshore Square 10 Lakeshore Rd. St. Catharines, Ont. Corrie De Jong, Sales Representative 934-5158 (home)</p>	<p>Phone: (416) 937-0550 toll free ZENITH 97110</p>
<p>Personal</p> <p>Lady wanted, approx. 55-60 years old, to fulfill the duties of housekeeper and companion for healthy elderly gentleman, living in Oshawa, whose wife is in an institution. Good salary, board and room (2 rooms and shower). Willing to visit friends and to be part of the family. Lady should have a friendly and cheerful disposition. Christian principles. Preferably dutch descent. Reply to Box #4811, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3</p>	<p>Help Wanted</p> <p>MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a part-time Social Studies and Science teacher. Please send applications and resumes to: Mr. William Slotstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).</p>	<p>Teachers</p> <p>Charlottetown, PEI: The Happy Day Christian Kindergarten requires a teacher for the 1984-85 school year. Experience and training in the pre-school education an asset. Ability and willingness to work with a few handicapped children a requirement. Please send resume to Mrs. Ann Dykerman, R.R.#4, North Wiltshire, PEI C0A 1Y0; tel. 902-964-2104. Applications must be postmarked by July 15.</p>	<p>Teachers</p> <p>Ministers</p> <p>Grace Christian Reformed Church in Welland is in need of pulpit supply for Sundays, July 15 and 22. Any ministers vacationing in the Niagara Falls-Welland area and willing to serve our congregation are asked to contact John Thalen 416-735-0761.</p>	<p>Cottages</p> <p>Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeervzwem- en vis gelegenheid. (Ideal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.</p> <p>R.G. BAKEMA Telephone: (705) 645-2738</p>
<p>Accommodation</p> <p>Bed and breakfast accommodation. Conservation area right across the road. Fishing and swimming. \$8.00 per night. Cayuga area. Tel: 416-768-5496.</p> <p>FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.</p> <p>Big East River Motel and Camp Huntsville, Ont.</p> <ul style="list-style-type: none"> In the heart of Vacation Land Modern motel units: some with kitchens Campgrounds with hook-ups, shower, etc. Next to Arrowhead Provincial Park <p>Phone: 789-4001 or write to: Bill and Christine Van Dene R.R.#3, Huntsville for reservations *** 3 star rating.</p> <p>Room available: One mile from University of Guelph. Double occupancy, unless willing to pay extra for single occupancy. With or without light cooking, close to church and downtown. Please write to Box #4814, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3</p>	<p>Christian Organization invites applications for a full-time FUND RAISER</p> <p>Duties to include:</p> <ul style="list-style-type: none"> making contact with churches throughout the province of Ontario, initiating a system of local support and supervising follow-up activities, assistance in preparing promotional material. <p>Job provides a basic guaranteed salary plus a generous bonus system.</p> <p>Apply to: P.O. Box 130, Belleville, Ont.</p>	<p>SALEM</p> <p>We invite young committed Christians from all over Ontario to do voluntary promotional work in their own area or city for a few evenings.</p> <p>Requirements:</p> <ul style="list-style-type: none"> must be over 18 must have good to excellent communication skills Colossians 3:12 <p>phone (collect) Herman 416-562-7478</p>	<p>CALVIN THEOLOGICAL SEMINARY invites applications for an administrative staff position,</p> <p>COORDINATOR OF SUPPORT SERVICES</p> <p>Major Responsibilities include assistance with student related services such as financial aid, recruitment, housing, and with administering multiracial and continuing education programs.</p> <p>Qualifications desired are a college degree, some theological training, competence in the areas of responsibility, and loyalty to the Reformed faith.</p> <p>Interested persons are requested to write or call:</p> <p>James A. De Jong President Calvin Seminary Grand Rapids, MI 49506 (616) 957-6034</p>	<p>ALTON LODGES 1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.</p> <p>(705) 429-2420 459 Mosley St. Wasaga Beach, ON L0L 2P0 Site 30, Box 8, R.R.#1 LEN & RITA BETTE</p> <p>Langs Marina and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.</p> <p>Write or phone for brochure:</p> <p>Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>
<p>Accommodation</p> <p>PARTICULIER PENSION IN NEW YORK</p> <p>\$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: Albert Van Maanen Liefst's morgens om 8 uur ("One night deposit required at time of booking").</p> <p>(212) 855-5036</p> <p>119 Fort Green Place, Brooklyn, New York 11217</p>		<p>Real Estate</p> <p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>		

Classifieds/Events

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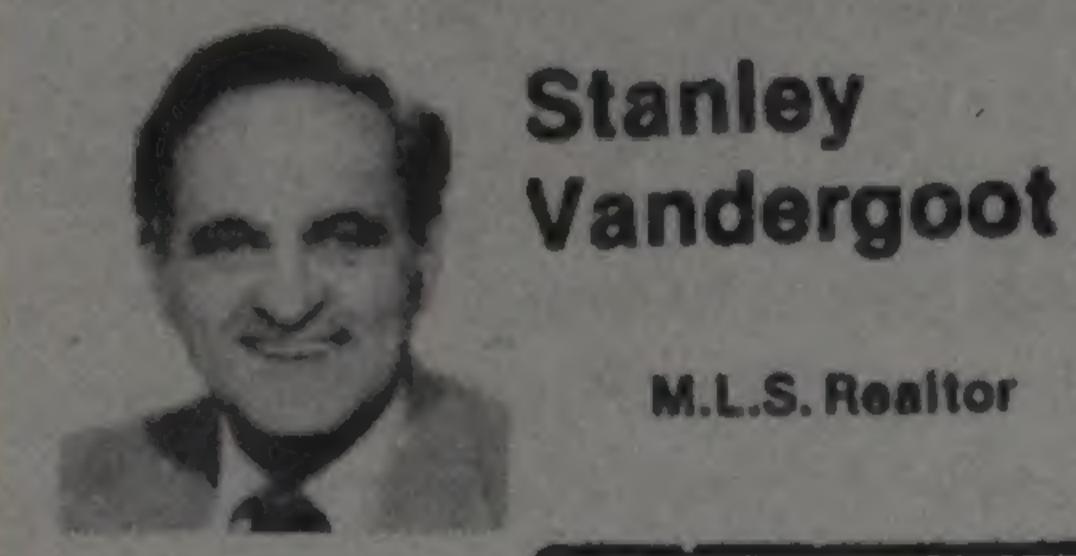
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wish in C.C. for that
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Zeewse Picnic

Weten jullie dat we 14 Juli een Zeewse picnic
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Let's Play CHESS

Pete Layer

THE APRIL LADDER

Contestants	Problems:	Sub- Total					Prev. Total
		1000	1001	1002	1003		
Points:	3 2 3 2 10						
J. Wilms (VII)	2 3 2 7 28					35	
K. Amsinga (IX)	3 2 3 2 10 8					18	

Comments

This ladder has the dubious distinction of being the shortest in its history. (We started with 3). It has a structural flaw: the ladder will fall if there are only two participants. At this moment there are two others who have only missed this April Ladder. Any reader who is interested in this column is invited to join.

Correspondence:

J.W. — The position shown in #992 was reached in a game between Rowner (White) and Guldin (Black) probably played in 1947. The extra Queens are a result of simultaneous promotions. (They are still standing on the squares they were promoted on). As for #1000, well, that is not a game position, but a typical Lloyd, who always wanted to give something different to his solvers.

April Solutions

#1000 (S. Lloyd) Key: Retract the move R-QR1-R4 and play 1. 0-0-0 mate
#1001 (H. Klug) Key: 1. Q-B2; threat: 2. Q-B5 mate
#1002 (Kubbel) Key: 1. Q-B4 threat: 2. Q-R6 ch., and 3. Q-N7 mate.

1. ..., K-R2; 2. QxKBPch., K-N1; 3. Q-N7 mate.
2. ..., K-R3; 3. Q-R2 mate.

1. ..., P-N4; 2. QxNP and 3. Q-N7 mate

1. ..., R-QR; 2. QxKBP threat: 3. Q-N7 mate.

2. ..., R-R2; 3. Q-K8 mate

This last variation is the theme. Not the triangle shape made by the moves of the Black Rook and White Queen.

#1003 (Ten Cate) Key: 1. Q-N3 threat 2. Q-B4 mate.

Knight will mate on moves by the Rooks to the King and King Bishop files.



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CALENDAR of events

July 2 - July 20	Summer Program at Redeemer College . For information or registration call (416) 549-8024; deadline June 15, 1984.
July 5	Frisian Picnic at Pinehurst Conservation Park, Paris , Ont. on Hwy. 24A; starting at 11 a.m.
July 7	Christian Farmers Federation of Ontario Provincial Board meeting; 10:00 a.m. - 4:00 p.m. Boardroom, OMAF office, Milton , Ont.
July 31 - Aug. 3	"Hollandse Dag" from 10 a.m. to 4 p.m. in the Alexandra Park on Highway 81 near Strathroy . Speaker: Rev. J. Kuntz of Kitchener. Take your own chair and lunch. Coffee and tea free. A variety of bands, choirs and comical events.
Sept. 15	Second S.A. congress on Calvin research. Contact Mr. G.L. Kruger, IRS, PU for CHE, Potchefstroom (tel. 01481-23484) no later than May 15, 1984.
Sept. '84	27th Annual Convention of the Ontario Chr. Ref. Sunday School Association; 9:00 a.m. registration, Hebron CRC, Whitby . International Plowing Match: For accommodation call Mrs. Femmy Linde at 519-638-2158.
Oct. '84	Visit Old Mexico. See your missionaries in action — Mexico City and surrounding area. Contact Mrs. Christine McDougall, Canadian Home Bible League at (416) 741-2140.
Nov. 2 & 3	All Ontario Cadet and Calvinette convention in Niagara Falls , hosted by the Niagara Council.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 6	Tues. July 3	Thurs. June 28-8:30a.m.	Wed. June 27-8:30a.m.
Fri. July 20	Tues. July 17	Thurs. July 12-8:30a.m.	Wed. July 11-8:30a.m.
Fri. Aug. 3	Fri. July 27	Wed. July 25-8:30a.m.	Tues. July 23-8:30a.m.

CENTRE vs KING'S Side Attack

The control of the centre is important for many reasons, as the following game will show. It was played in the 1981 Correspondence Finals, just completed.

White: W.L. Boer Black: M. Apitus

White 1. P-QB4, Black P-KN3;

1. P-QB4, P-KN3;

2. P-Q4, P-Q3;

3. P-K4, P-KB4;

4. B-K3, N-QB3;

5. N-QB3, N-KR3;

6. N-KB3, N-QN1;

7. P-Q5, 0-0;

8. B-Q4, KxP;

9. BxP, P-K4;

10. B-Q3, BxP;

11. 0-0, N-Q2;

12. 0-0, N-B4;

13. KN-Q4, Q-B3;

14. P-QN4, NxN;

15. NxBch., Q-Q5;

16. N-Q5, Black's idea is to keep the KB file open for a quick attack on the king's side.

17. P-QB4, White counters with taking control of the centre. Which is stronger?

18. BxP, P-K4;

19. N-Q2, BxP;

20. N-B4, P-K4;

21. KN-Q4, BxP;

22. Q-B3, P-K4;

23. Q-N2, P-K4;

24. Q-Q2, P-K4;

25. KxP, P-K4;

26. KxP, P-K4;

27. KxP, P-K4;

28. KxP, P-K4;

29. KxP, P-K4;

30. KxP, P-K4;

31. KxP, P-K4;

32. KxP, P-K4;

33. KxP, P-K4;

Dutch

Slanke lijn voor de zomer

De zomer nadert en daarmee het probleem van het uiterlijk op het strand. Het inhouden van maag en buik houdt men immers hooguit een minuut vol, zonder in adernood te komen.

Omdat dit besef over eigen voorkomen pas ondwaakt als de vacante reeds zeer dichtbij is, wordt er naar allerhande middelen gegrepen, om snel af te vallen. Het is een jaarlijks terugkerend verschijnsel, waarbij de gemiddelde Nederlander zo'n veertig miljoen gulden besteedt aan producten die een gevoel van verzadigd zijn verwekken, zonder dat zij echter werkelijk voeding geven. Een soort hongerstaking zonder honger.

De vraag is nu echter gerezien of deze middelen nu maar zo in de handel kunnen worden gebracht, omdat de innemer of inneemster er totaal geen notie van heeft, wat voor processen zich eigenlijk in zijn of haar lichaam aan het voltrekken zijn.

Daarom heeft staatssecretaris van volksgezondheid Van der Reyden een advies gevraagd aan de Gezondheidsraad en de Voedingsraad of deze vermageringsmiddelen niet aan bepaalde voorwaarden moeten voldoen, alvorens zij in de winkels verkrijgbaar zijn.

Wellicht zijn er nog mensen, die zich het verhaal herinneren, dat er voor de oorlog vermageringsmiddelen verkrijgbaar waren die zeer effectief waren omdat zij de kop bevatten

van een lintworm. De staatssecretaris heeft echter zijn advies aan de twee raden gevraagd op basis van gegevens uit de Verenigde Staten. Daaruit is gebleken dat sommige middelen, die als substituut voor maaltijden dienden, er toe leidden dat het lichaam zulk een gebrek aan eiwitten en mineralen kreeg, dat dit leidde tot een verzwakking van de hartspier.

Nu zijn hier naast het kopen van honger verdrijvende middelen, ook allerlei dieëten te vinden in de kranten en tijdschriften. Het oudste is wellicht het sherry dieet, hetgeen overigens soms tot het begin van alcoholisme heeft geleid.

Nu is in zwang het brood dieet.

En dat houdt, tot vreugde van bakkers, in, dat één dag alleen maar bruin, volkoren brood, zonder iets erop wordt gegeten, hetgeen dan alleen weggespoeld mag worden met leidingwater, de volgende dag mag alles gegeten worden.

In feite komt dit dieet neer op een verandering in de eetgewoonten, die wij ons hier in Holland bijna allemaal zouden kunnen veroorloven. Het doet denken aan een zeer effectief Duits dieet, wat de initialen draagt: F-D-H. En die initialen staan voor Fresse Die Helfte.

Nu is in zwang het brood dieet.

Links en rechts tegen gokken

(Radio Nederland) — In de stad Groningen is een actiecomité opgericht, dat zich verzet tegen de eventuele komst van een casino naar Groningen.

De rijksoverheid heeft onlangs beslist dat Groningen een van de steden is, die in aanmerking kan komen voor een casino. Maar dan moet de gemeenteraad er wel mee instemmen.

De actiegroep plaatst nu advertenties in regionale kranten en verspreid stencils. Daarin wordt gezegd dat het

roulette-spel inspeelt op de gokbehoefte van de mens, en de geldzucht prikkelt. Een casino zou ook de hebzucht en het materialisme bevorderen.

De actiegroep wordt gevormd door aanhangers van de linkse partijen zoals PSP en CPN, en door aanhangers van orthodox-rechtse partijen zoals GPV en SGP.

Boer Peterman en de bank

Koeman

(Radio Nederland) — Boer Peterman uit Weerselo en de "Stichting Peterman moet blijven" blijven vooralsnog in het nieuws.

De boer verkeert in grote financiële problemen, doordat zijn veestapel getroffen werd door een mysterieuze ziekte en over verloop van een tamelijk lange periode uitstierf. Naar men nu aanneemt is de veestapel ten offer gevallen aan het feit dat de weilanden van de boer besmet zijn met een chemisch afval.

De "Stichting Peterman moet blijven" heeft zich tot doel gesteld de boer te helpen in zijn financiële problemen (hij heeft een grote hypothekenschuld) en bij de aanschaf van een nieuwe veestapel. De Stichting onderhandelde daartoe

onlangs met de hypothekverstrekker, die het bedrijf van Peterman wil veilen.

Maar uitstel van de veiling is niet gelukt. De schuldeiser, de Westland Utrecht Hypotheekbank, vroeg garantie dat Peterman tot en met februari volgend jaar aan zijn financiële verplichtingen kan voldoen.

De Stichting heeft bijna honderduizend gulden bijeen weten te krijgen, maar daarmee wilde ze ook een nieuwe veestapel kopen. Als aan de garanties voldaan moet worden, moet dat hele bedrag beschikbaar zijn voor de bank.

Pensioengerechtigde leeftijd ongelooflijk

Een kort antwoord op "Als je 't mij vraagt" van Syrt Wolters (C.C., May 18, '84).

Mijn eerste gedachte was: "Antwoord de zot naar zijn dwaasheid niet." Kan het toch niet laten. Denkt deze kapper nu heus dat hij de enige is die werk nog ziet als een zegen en het met blijdschap verricht?

En het veroordelen van mensen die echt weten te genieten van hun pensioen na 65 jarige leeftijd (en bovendien ruimte maken voor jongere

mensen); die die pensioen tijd ook zien als een zegen.

Om zo iets te durven schrijven (en plaatsen) speciaal in een tijd van grote werkloosheid, het is niet te geloven.

G. Lieveart,
Peterborough, Ont.



John Van Harmelen

Onder de Streep

In de dertiger jaren werd ik predikant. Er was toen een depressie. Het was geen rooskleurige tijd. Ook niet voor theologische candidaten. Er waren 120 candidaten en slechts 20 vacatures. Er was een comité 'overvloed van werk en werkkrachten,' dat vooral zorgde voor hulppredikters.

Maar het was vooral een barre tijd voor de boeren. En omdat de meeste dominees op het platteland hun eerste werkkring vonden, was het echt noodzakelijk dat ze meeleeften met de boerenstand. In de dertiger jaren was het niet best voor boeren en tuinders.

Er werd gesproken van een hevige crisis. De boterprijs was gedaald tot een kwartje per pond. Daarom ligt opgesloten dat de melkprijs nog geen twee cent per liter was. Met de tuinbouw ging het ook slecht. Mijn vrouw kocht een prachtige bloemkool voor een kwartje. Er zat een briefje in, met de vraag: wilt u mij alstublieft laten weten hoeveel u voor deze bloemkool betaalde? Op de veiling kreeg ik er maar twee centen voor!

De maatregelen van de regering waren blijkbaar niet voldoende. De Christelijke Boeren en Tuinders Bond (de Friese Afdeling) hield een vergadering om de noodtoestand te bespreken. De Zalen Schaaf (waar zulke vergaderingen gewoonlijk werden gehouden) waren tot de laatste stoel bezet. Drie Kamerfracties waren ook uitgenodigd: De Christelijk Historische Unie, de Rooms Katholieke Partij en de Anti-Revolutionaire Partij.

De aanblik van de vergadering was een triest gezicht. De zorg en kommer lagen op de gezichten te lezen. De voorzitter opende de vergadering en liet zingen. Uit honderden monden rees de Psalm omhoog: "k Sla d'ogen naar 't gebergte heen, vanwa ik dag en nacht des Hoogsten bijstand wacht. Mijn hulp is van de Heer alleen, die hemel, zee en aarde, eerst schiep en sinds bewaarde."

De strakke gezichten ontspannen zich. In de doffe ogen kwam weer glans. Men

herkende de vergadering niet meer. Dit zingen was een uitging van geloofsgemeenschap, die er niet alleen 's zondags in de kerk is, maar overal waar broders en zusters in Christus de Naam des Heren heerschappij toekennen over het gehele leven. En de Rooms-Katholieke afgevaardigde zei: wie zo'n vergadering heeft meegemaakt, heeft nooit meer een argument nodig voor christelijke organisatie!

De christelijke gemeente zong ook toen het haar tegen liep. Er wordt nogal eens gevraagd: waar is de kerk op maandag? waar is de gemeente in de depressie? In Zalen Schaaf daar kwam men samen om over de nood te spreken, maar men kon ook zingen van vertrouwen op God.

Het kan stormen in het leven van de gemeente, ook in het leven van de gelovige. Heel veel psalmen en gezangen geven daarvan getuigenis. En die geestelijke liederen zijn erg geliefd onder onze mensen. Soms zingen we van die stormen: "als de golven

woedend slaan tegen rotsen op en neer ..." Maar we zingen door: "laat mij aan uw zij dan staan, tot de storm voorbij is, Heer."

Het kan ook stormen in het maatschappelijk leven. Canada weet ook te vertellen van een bange depressie. Ouderen onder ons herinneren zich de depressie van de dertiger jaren nog heel goed. Ze zullen zich ook herinneren hoe er gepreekt en gebeden werd op de zondag in de eredienst.

Ik herinner mij nog een preek van Ds. Boerkel ter gelegenheid van de debatten over de gouden standaard. Zijn tekst was: het goud van dat land was goed!

Ik herinner mij hoe er gebeden werd om de doorwerking van de christelijke beginselen in het maatschappelijk en politieke leven.

In de acht jaren dat ik predikant was in Friesland heb ik menigmaal vergaderingen in Zalen Schaaf bezocht. Daar werden de grote debatten gehouden. Verder ook door het

gehele land. Wat waren er veel toogdagen die in het teken stonden van Pro Regel! Er werd gesproken en gebeden. Geen politieke verkiezingsstrijd werd begonnen zonder een bidstand en een toogdag. Dizenden stroomden samen om aan het volk te verkondigen: er is geen dageraad als er niet geluisterd wordt, ook in het maatschappelijk en politieke leven, naar Gods wet en getuigenis.

En er werd gezongen! Ruppert, de vroegere voorzitter van het Christelijk Nationaal Vakverbond, zei eens: ze zongen het liefst: "k Zal met mijn ganse hart Uw eer vermelden, Heer!"

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij s'zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In zijn artikelen schrijft hij over zijn jaren als dominee in Nederland en in Canada.

Frankrijk geeft nieuwe impulsen aan Europese Gemeenschap

(Radio Nederland) — De Franse president, die eind Juni in Fontainebleau een Europese topconferentie moet voorzitten, heeft een aantal interessante voorstellen gedaan. Praktisch gesproken heeft hij een aantal velden genoemd, die dringend door de Gemeenschap bestreken moeten gaan worden: de electronica, de ruimtevaart, het transport en de communicatie. Politiek gesproken was zijn rede echter nog belangrijker, omdat de Franse voorzitter van de Gemeenschap een aantal middelen aangaf waarmee de stagnatie van de Gemeenschap kan worden doorbroken, en waarmee de Gemeenschap een breder politiek karakter zou kunnen krijgen.

Een paar voorbeelden: voor een echte gemeenschappelijke buitenlandse politiek moet er een permanent secretariaat worden opgezet; om de besluitvorming te verbeteren moet men af van het vetorecht voor één enkel land; voor het dagelijkse bestuur moet de Europese Commissie meer gezag krijgen, terwijl de raden van ministers vooral de hoofdlijnen zouden moeten bespreken en zouden moeten fungeren als politiek hof van appèl.

En een laatste belangwekkend idee was dat men wellicht zou moeten afzien van het idee van een Gemeenschap als een enkel, monolithisch blok, waarbij de snelheid van de langzaamste partner de snelheid van het geheel bepaalt.

De Franse president lijkt te zeggen dat de andere landen van de Europese tien bereid moeten zijn daar verder te gaan, waar Londen misschien wil afhaken.

Maar Mitterrand heeft grotere plannen met Europa. Hij vindt dat het oude continent aan het achterop raken is. Europa verliest de slag om de informatica tegen Amerika en Japan, verliest de strijd tegen de werkloosheid, verliest industriële productie aan landen in de Derde wereld, en verliest aan politieke invloed. En op het gebied van de defensie is er nog de verlammende twijfel aan de geloofwaardigheid van de Amerikaanse bescherming.

Vandaar dat Europa volgens Parijs een injectie nodig heeft, zelfs een nieuwe identiteit. Alleen politieke samenwerking en grote investeringen kunnen de basis daarvoor leggen, en dat waren nu juist de kernpunten in de rede van Mitterrand.

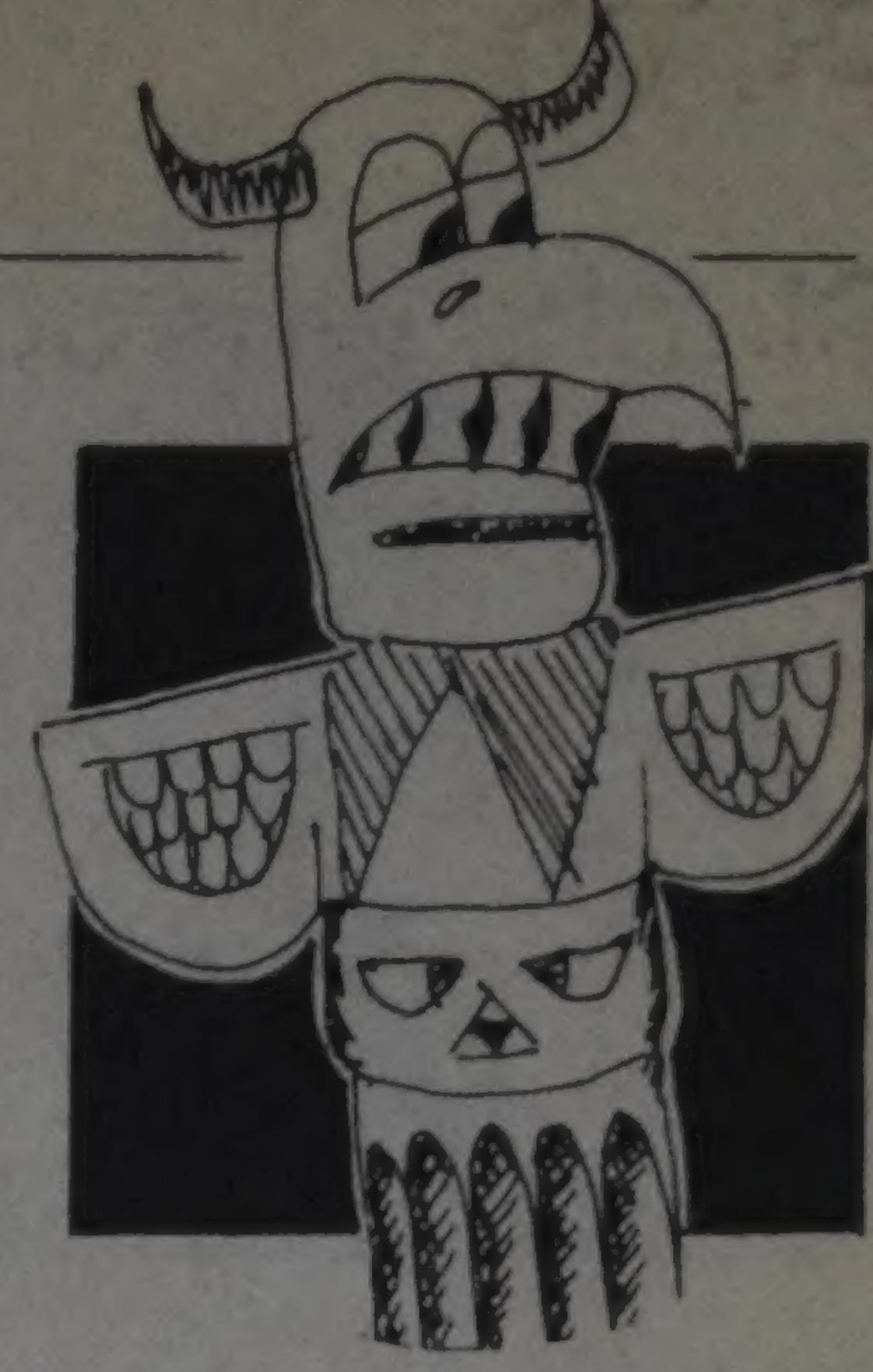
Een paar dagen later gaf hij samen met de West-Duitse bondskanselier het goede voorbeeld: Frankrijk en West-Duitsland gaan gezamenlijk gevechtshelikopters voor hun strijdkrachten bouwen, en ze gaan projecten uitwerken op het gebied van gemeenschappelijke televisieprogramma's, en zelfs de ruimtevaart. Parijs en Bonn denken bijvoorbeeld aan een militaire satelliet, om zodoende onafhankelijk te

Maar, niet vergeten moet worden dat het 30 jaar geleden de Fransen waren die het initiatief namen tot de eerste stappen op weg naar de Europese integratie, en dat de socialisten van Mitterrand altijd erg Europees gezind zijn geweest.

En omdat Mitterrand de Nato

Uit Nederland

krachtig steunt en fel anti-communistisch is, kan hij nu werken aan een onafhankelijker Europa, zonder dat de Amerikanen het hoeven te wantrouwen. Wat dat betreft zit Mitterrand in een veel sterker positie dan zijn beroemde voorganger, Charles de Gaulle.



Varkenspest kost miljoenen

(Radio Nederland) — De varkenspest, die hier hardnekkig de kop blijft opsteken, heeft dit jaar al geleid tot het letterlijk vernietigen van 65 duizend varkens. Ruim 15 honderd bleken de ziekte te hebben en 63 duizend werden aangemerkt als verdacht.

Aan de gedupeerde varkenshouders is dit jaar door het ministerie van landbouw en visserij al 16 miljoen gulden schadevergoeding uitgekeerd. In Gelderland manifesteerde de ziekte zich het hevigst. Daar werden dit jaar ongeveer 36 duizend varkens afgemaakt en vernietigd, met als financiële consequentie voor de overheid: een

schadevergoeding van een kleine 9 miljoen gulden.

Daarop volgden het veterinaire inspectie gebied Drenthe-Overijssel met een schadevergoeding van 3 en een half miljoen gulden en dat van Noord-Brabant met 3 miljoen.

Er is nu een verordening gekomen om alle pasgeboren biggen te laten inenten tegen varkenspest. Dit is, naar mag worden aangenomen, niet alleen om de dieren tegen de ziekte te vrijwaren, maar ook om de importeurs van Nederlands varkensvlees gerust te stellen. Onze export is door de berichten over varkenspest namelijk sterk teruggelopen.

ontario place

EEN 4-DAAGSE ZOMER FESTIVITEIT!

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Dit 4-daagse-weekend verjaardagsfeest is vol met allerhande activiteiten. Zang, rock, dans en adembenemende vuurwerken op beide feesten. We vieren dit weekend in Ontario Place. We vieren het met elkaar.

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Een 3-daags muziekfeest met de goede oude rock & roll muziek. Junior Walker en The Alistars, Martha Reeves, The Marvelettes en The Rock & Roll Revival Band. Vrijdag, 29 juni, 8 uur n.m. Little Anthony, The Shirelles, Danny and The Juniors en de Rock & Roll Revival Band. Zaterdag, 30 juni 3 u. & 8 u. n.m. Rick Nelson, Del Shannon, Danny and The Juniors en de Rock & Roll Revival Band. Zondag, 1 juli, 3 uur & 8 uur n.m. (Canada Day)

Molson Summer Garden

Dans op de maat van de muziek of rust uit in één van de aangrenzende eettentjes of restaurants.

The Savoys
Vrijdag, 29 juni, 10 uur n.m.

Revolver (Canada's hulde aan The Beatles) Zaterdag, 30 juni en zondag 1 juli, 1-2 uur n.m.

De Ron Batnato Big Band zaterdag 30 juni 10 uur n.m. - 1 uur v.m.

Nightwood Theatre: "Love and Work Enough" (A celebration of Ontario's pioneer women) maandag 2 juli, 1-2 uur n.m.

The Free Olympiad Festival (een multi-cultureel programma) maandag 2 juli, 5.30-7.30 uur n.m.

Vier Canada Day, zondag 1 juli.

Shows, muziek en activiteiten en tot besluit een oorverdovend vuurwerk om 10 uur n.m.

Vier Bicentennial Day, maandag, 2 juli

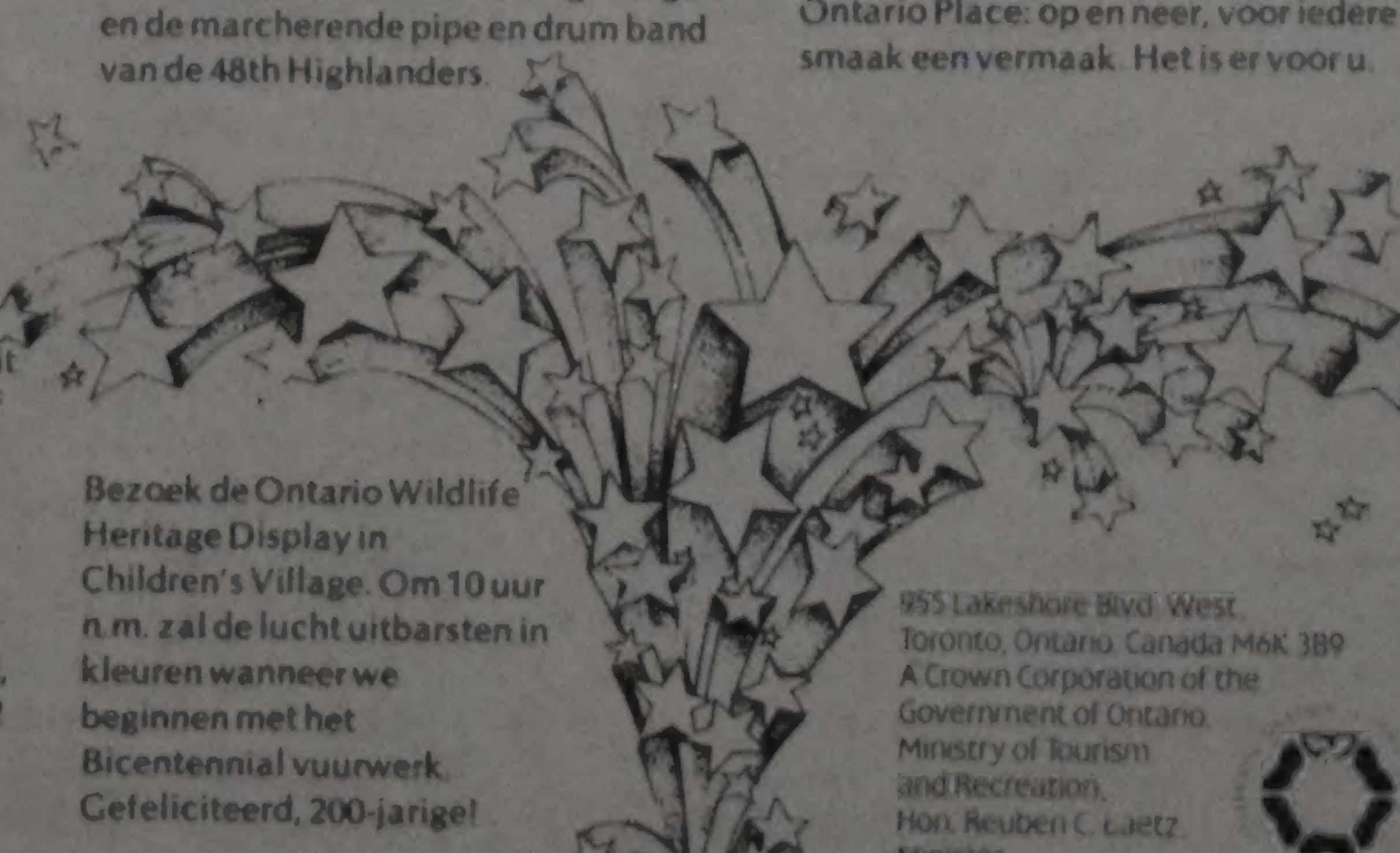
Overal zullen er Clown-bands optreden, plus de rondtrekkende Heritage Singers en de marcherende pipe en drum band van de 48th Highlanders.

Speciale Shows in The Forum.

Middag-uur: Jim en Rosalie, Polka Dot Door Live en de Children's Entertainment van de Bicentennial Showcase. 3 uur n.m.: The Michael Jackson review starring de Romeo and Pharazon Breakers, plus Lou Ann and Bobby. 8 uur n.m.: Gescrenteerd wordt met medewerking van CJCL 1430, de All New Artie Shaw Orchestra.

Nog veel meer

Onze nieuwste IMAX film in de Cinesphere. Gezicht en geluiden van het Noorden in ons Ontario North Pavilion. Wijnproeven bij de Festival of Ontario wines, 4-7 juli. De Tall Ships Sailpast, zaterdag 7 juli. Ontario Place: op en neer, voor iedere smaak een vermaak. Het is er voor u.



Bezoek de Ontario Wildlife Heritage Display in Children's Village. Om 10 uur n.m. zal de lucht uitbarsten in kleuren wanneer we beginnen met het Bicentennial vuurwerk. Gefeliciteerd, 200-jarig!

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Books



Building on the rock

Rev. Henry Van Andel

Display of piety

Beware of practicing your piety before men in order to be seen by them ...

Matthew 6:1

There is no contradiction between this warning of Jesus and another word which He had said earlier. We all remember how He had urged his disciples to let shine their light before men, that they might see their good works. Here Jesus says: "Do not display your piety."

The difference is clear.

Jesus rebukes the Jewish leaders who conspicuously showed their pious habits in giving alms, in praying and fasting, in order to be praised by the people who watched them. Their purpose was to win esteem and to be lauded by bystanders.

When Jesus urged his disciples to live in such a way that others would see their good works, he added: "And so give glory to your Father who is in heaven." The Jewish leaders displayed their piety in order to gain glory for themselves.

Here is a real danger in the Christian life, particularly in our public worship service, but also in all other devotional exercises in life. Moreover here are many pitfalls and snares in work which we do for God's cause in the world.

In worship services every minister runs the danger to present a beautiful sermon in which his ability receives more emphasis than God's glory. Many listeners also are more intent on appreciating the talents of the preacher than on glorifying the Lord in their way of worship.

It is said that some people have the gift of prayer, but do we realize that the gift of praying is a dangerous gift? And what about our labours in the church and in all kinds of Christian organizations? Our own personality soon blocks the way for a humble service by which the Lord will increase and we decrease.

A suitable prayer is: "Lord, deliver me of myself."

Van Andel is a retired pastor living in Burnaby, BC

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C.C. columnist publishes book about Canadian school children

Ellen Zwart

Imagine the surprise of six Dunnville Christian School students to see their school bus featured on the cover and again inside a booklet being used by Dutch school children learning about Canada.

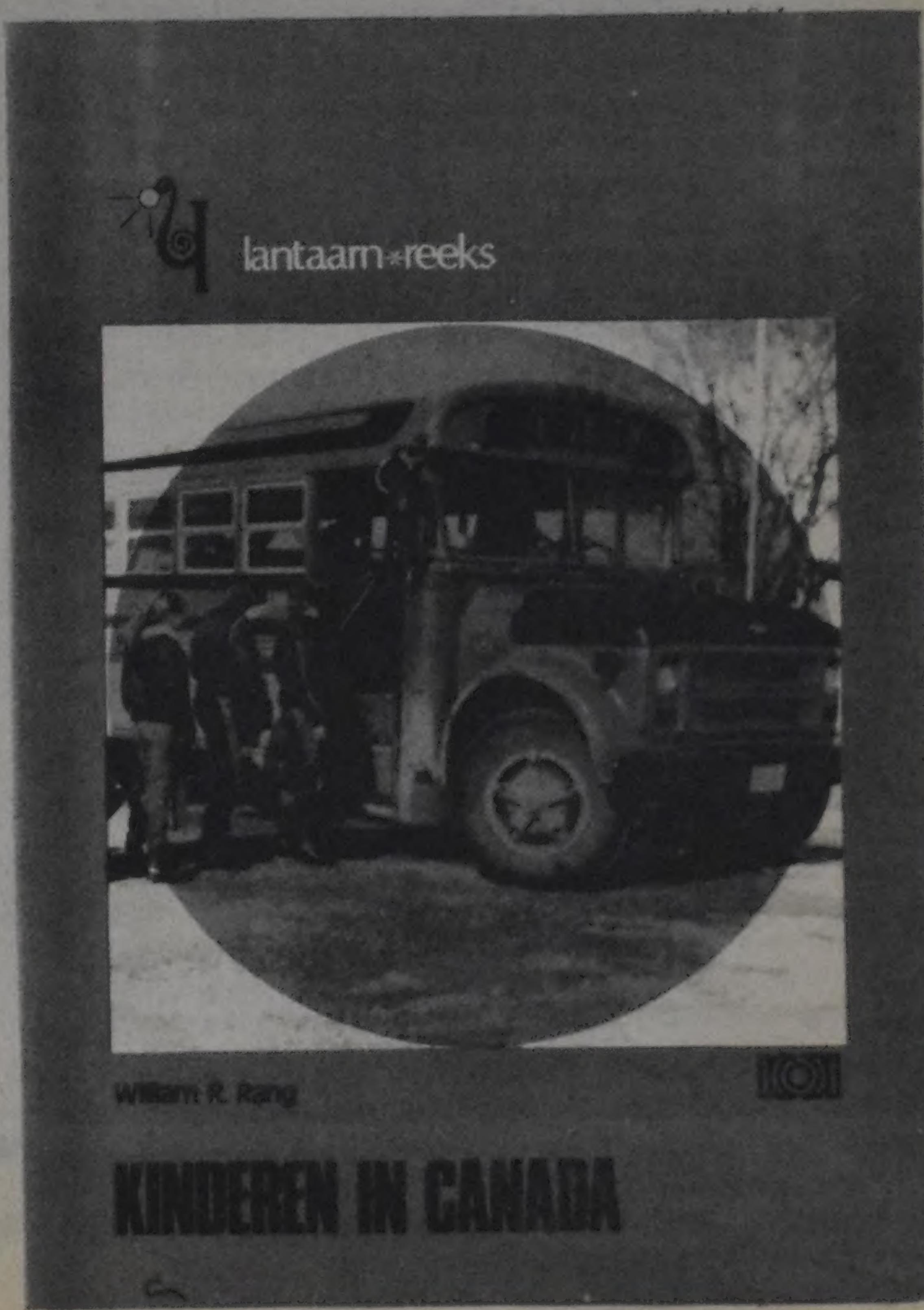
William Rang, principal of Dunnville Christian, and a regular columnist in *Calvinist Contact*, wrote the 28-page hardcover booklet about two years ago. Mr. Rang became aware that it had indeed been published when a visitor from Holland brought along a copy.

J.H. Kok, Kampen, the publishing house in the Netherlands that printed the book, supplies many school texts, including novels, scientific works and other books translated from English and used in North America.

Booklets are used much more in schools in the Netherlands, rather than the large texts in Canadian schools. For children in the 8-12 age range, 100 booklets in the Lantaarn-Reeks series, are now in print, including Mr. Rang's, covering all the social sciences: history, geography and science.

Other photos in Mr. Rang's book were supplied by Canada's tourism and recreation ministry.

Mr. Rang has written for *Calvinist Contact* for several years. He hopes to tackle further books in the future dealing with the beaver and the moose.

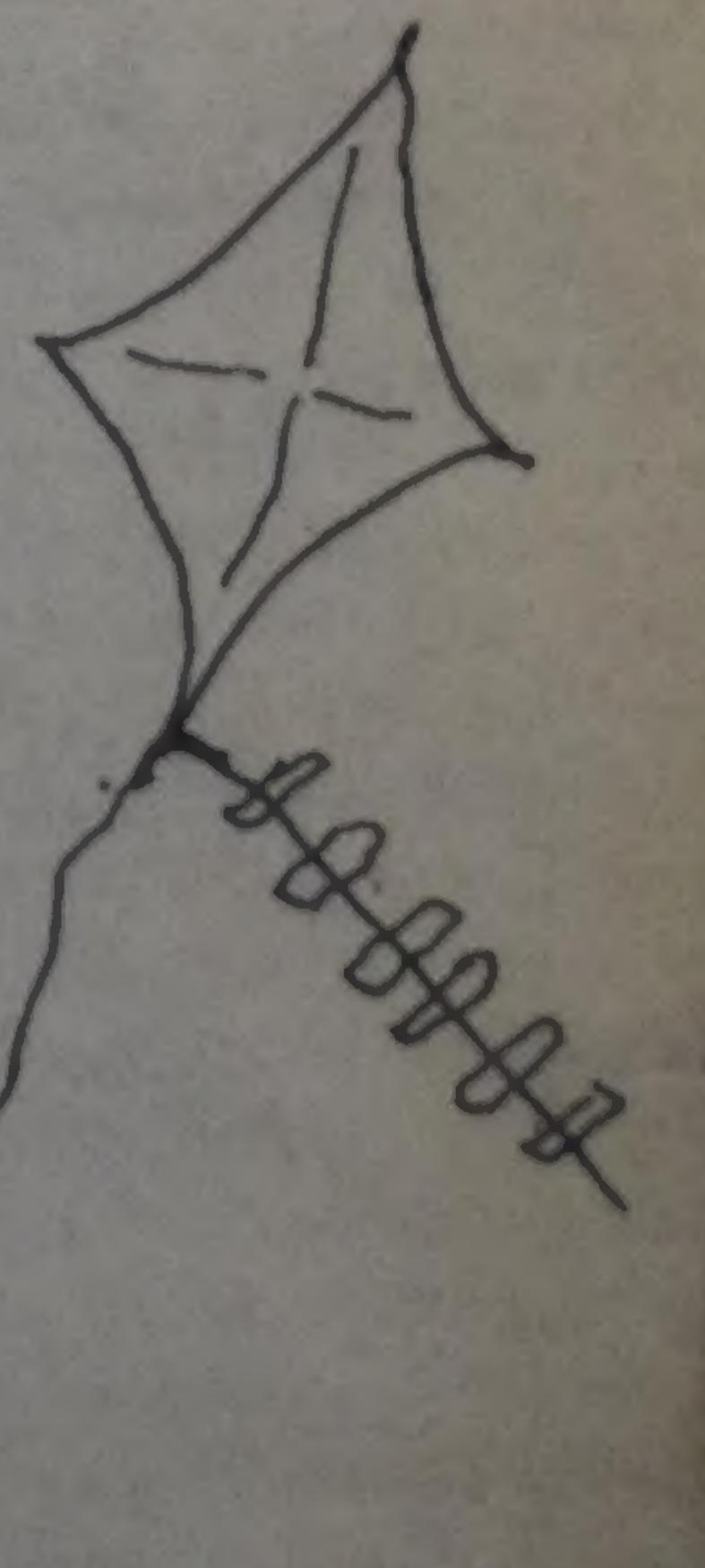


Old Bill

... continued from page 14.
walking with him. By now he could get off his chair by himself and walk slowly to the kitchen and back again with his cane. That didn't seem like much to me, but he'd be as happy as if he'd just gone a kilometre. "You just wait, Squirt, by summer I'll be racing you down to the park," he'd laugh.

When the first spring flowers poked their way through the earth Old Bill announced that it was time to start walking outdoors again. All of the neighbourhood kids came out that Saturday to cheer Old Bill on as he carefully and slowly took his first steps outside in over half a year. To see Old Bill outside where he belonged, made me so happy that I got that stinging feeling in my eyes again. I knew then that he was right about being back in the park this summer.

Old Bill still comes by our house on his way to the park. It's



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